Vol. XL 1 MARCH, 1909 No. 3

Ecclesiastical Review

A Monthly Publication for the Clergy

Cum Approbatione Superiorum

CONTENTS

SHOULD WE PLEAD FOR A VERNACULAR LITURGY?
I. The Rev. A. J. Rawlinson, Evansville, Indiana 351
II. The Rev. T. O'Sullivan, Caledonia, N. S., Canada 355
III. The Rev. R. H. Benson, M.A., Buntingford, England 356
IV. The Rev. John T. Nicholson, Houston, Texas 357
CHURCH BELLS IN ENGLAND 257
JOHN B. PRYAR, Canterbury, England.
THE NEW APOSTOLIC CONSTITUTION OF THE ROMAN CURIA. II 270
The Rev. M. MARTIN, S.J., St. Louis University, Missouri.
PREACHING AND PREACHERS ACCORDING TO SAVONAROLA 285
The Rev. STANISLAUS M. HOGAN, O.P., North Adelaide, Australia.
THE DIPLOMATIC AGENTS OF THE HOLY SEE 293
The Rev. JOSEPH J. MURPHY, J.C.D., Philadelphia, Pa.
THE BLINDNESS OF THE VERY REVEREND DOCTOR GRAY: or THE FINAL LAW. A Novel of Clerical Life 304
Chapter XIII: Unexpected Visits 304
Chapter XIV: A Great—Artist 311
Chapter XV: A Peace Offering 321
The Very Rev. P. A. Canon SHEEHAN, D.D., P.P., Doneraile, Ireland.

CONTENTS CONTINUED INSIDE

PHILADELPHIA, 1305 ARCH STREET

American Ecclesiastical Review

Subscription Price, Three Dollars and Fifty Cents a Year

Subscription Price, Foreign, Fifteen Shillings a Year

COPYRIGHT, 1909 DOLPHIN PRESS

R. and T. WASHBOURNE, Ltd., 4 Paternoster Row, London, England
W. P. LINEHAN, 309 Little Collins Street, Melbourne, Australia

Entered June 5, 1908, as second-class matter, Post Office at Philadelphia, Pa., under Act of March 3, 1879

St. Bernard's Seminary Altar Wine

THE Seminary owns sixty acres of Vineyard in full bearing. Its wine is made under the direct supervision of the BISHOP, and has his ABSOLUTE GUARANTEE of purity. It is made from the juice of the grape and advantage is not taken of the permission given to use cognac for fortification. *No dealer has this wine for sale.*

One case of 25 bottles	$6.00
One keg of 5 gallons	5.50
One keg of 10 gallons	10.00
One keg of 23 gallons	20.00
One barrel	40.00
One case of 25 bottles of "Elvira" Wine	9.00

SEND FOR CIRCULAR

The sale of this Wine is in charge of the Rev. M. J. NOLAN, D.D., Chancellor, Rochester, N. Y., to whom all communications should be addressed.

ALTAR WINES BEYOND DOUBT

FROM THE

Sacred Heart Novitiate, Los Gatos, Cal.

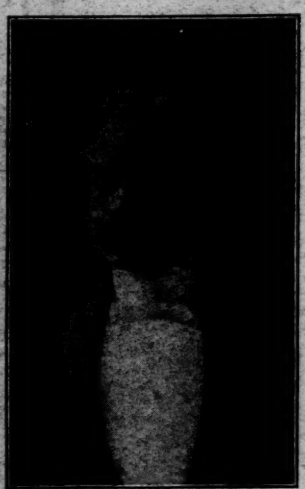
MALVOISIE. Mild, dry wine; free from all acidity; pinkish in color; agreeable; digestible; excellent quality. Per gal., $1.10; per doz., $4.00. In bbl. lots and over, $1.00 per gal.

NOVITIATE. Generous and full-bodied; somewhat sweet and resembles the Spanish wines; is the highest form of absolutely pure wine of its kind produced on this continent. Does not require bottling. Per gal., $1.50; per doz., $5.00.

Made by ourselves especially for the purpose D. GIACOBBI, S.J., Rector.

SOLE AGENTS, BARNSTON TEA CO.

P. A. MAHONY, Treas. and Sec. No. 6 BARCLAY ST., New York.



MR. J. W. DONNELLY

The Choice and Reliable

ALTAR WINES

OF

The Donnelly Brothers

Established 1870 TROY, N. Y.

We are sole distributors of the following wines certified for purity, and grateful for use when fasting.

"Collegiate"—A mellow, agreeable and grapey wine.

"Jurançon"—The old favorite, delicate and grateful.

"Vin de Tours"—A generous full-bodied wine.

Also tart wines, "Old Hock," "Santa Clara," and "Mission San Gabriel."

We have commendatory letters from our Bishop, our Vicar General and our Pastor. Also letters from Rt. Rev. and Rev. Clergy who have been our patrons for more than thirty years.

A sample order, satisfaction guaranteed, will have our prompt attention. Please address,

THE DONNELLY BROTHERS

TROY, N. Y.

CONTENTS CONTINUED

ANALECTA:

DELEGATIO APOSTOLICA STAT. FOED. AMERICAE:
Titulus Ordinationis Clericorum Amer. mutatur 329

SACRA CONGREGATIO CONSISTORIALIS
I. Dubia de Competentia 330

S. CONGREGATIO INDICIS:
Decretum de Prohibitione de quorumdam Librorum 333

VICARIATUS URBIS
Decretum Prohibitione "Revista di Cultura" 334

S. CONGREGATIO RITUUM:
I. De Modo se gerendi in canendis Hymnis coram SSmo Sacramento exposito 335
II. De Consecratione Altaris per se stantis 335
III. De Nutriendis Lampadibus SSmi Sacramenti in defectu Olei 336
IV. Instructio pro Editoribus Librorum Liturgicorum cum Cantu Gregoriano 337
V. Nova instituenda Congregatio Particularis pro Causis tractandis ad Ritum quae pertinent Canonizationis S. D. 337
VI. Anniversarium celebrari debet pro ultimo Episcopo defuncto, non autem pro Administratore iam ad aliam Sedem translato 338
VII. Addenda in Martyrologio Romano 339

S. CONGREGATIO PRO NEGOTIIS ECCL. EXTRAORDINARIIS:
De Conditione filiorum qui Parentes habent "mixtos" 340

ROMAN CURIA:
Official Announcement of Consistorial Nominations, etc. 340

STUDIES AND CONFERENCES:
Our Analecta—Roman Documents for the Month 342
The New Organ of Ecclesiastical Legislation 344
A Catholic Missionary Aid Society 346
Should we Plead for a Vernacular Liturgy? 349
I. A Confirmation and a Query (*Studiosus*) 351
II. Some Thoughts anent a Vernacular Liturgy (*Rev. A. J. Rawlinson, Evansville, Indiana*) 352
III. Dr. Campbell's Argument needs to be qualified (*The Rev. T. O'Sullivan, Caledonia, N. S., Canada*) 355
IV. A Convert's View (*The Rev. Robert Hugh Benson, M.A., Buntingford, England*) 356
V. We should not Plead for a Vernacular Liturgy (*The Rev. John T. Nicholson, Houston, Texas*) 357

ECCLESIASTICAL LIBRARY TABLE:
Sacred Scripture: Life of Christ—I. General Treatises (a) Bibliographical Studies; (b) Biographical Studies; (c) Theological Studies. II. Special Studies, (a) The Existence of Jesus Christ: (b) Chronology; (c) Birth of Jesus Christ; (d) His Character 362

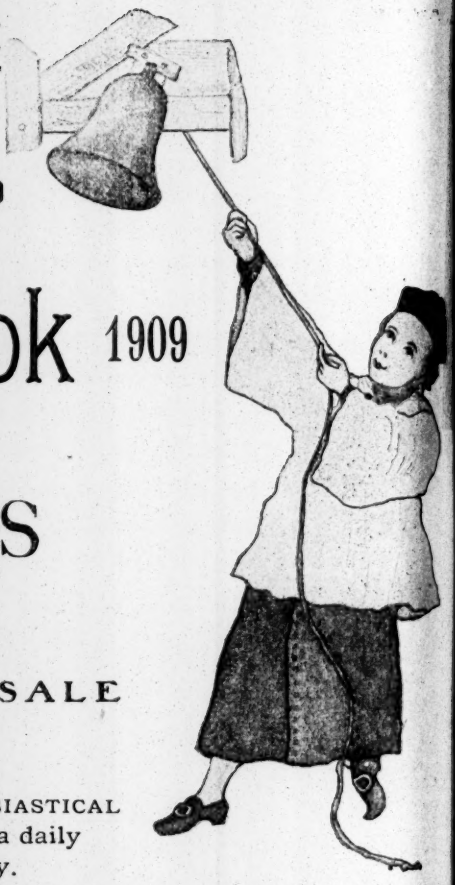
CRITICISMS AND NOTES:
Hitchcock-Vaughan: Sermon Composition 370
Jungmann-Gatterer: Theorie der geistlichen Beredsamkeit 371
Gibbons: Discourses and Sermons 372
Bruehl: Die Jugend 373
Branchereau: Meditations for the Use of Seminarists and Priests 373
Beissel: The Lord's Prayer and the Hail Mary 374
Prévot: Méditations du Soir 374
Chisholm: The Catechism in Examples 376
Dunne: The English Ritual Explained 377
Cabrières: Le Célebre Miracle de Saint Janvier 378

LITERARY CHAT ..... 379 BOOKS RECEIVED 388

Last Announcement

OF THE

Ecclesiastical Review



1909 Year Book 1909

FOR

PRIESTS

+ + +

IT IS NOT FOR SALE

+ + +

In size it conforms to THE ECCLESIASTICAL REVIEW, and is designed to be a daily vade-mecum for the Clergy.

The CONTENTS of this YEAR BOOK for Priests—

RUBRICS for the Mass and Office, *in English*.
ORDO for the Mass and Office, chiefly *in English*, and arranged after a wholly *novel plan*. On the opposite (odd) pages are:—
FORECASTS and ANNOUNCEMENTS, for the different days and seasons of the year; also ample blank space for
MEMORANDA, at the option of the user.
DIGEST, by way of easy review, of several leading pastoral topics.
ROMAN DOCUMENTS for 1908, in brief, with a good *Index* for quick reference to same.
ECCLESIASTICAL LITERATURE published during 1908 (Books in English and in Latin)—Sacred Scripture, Theology, Canon Law, Liturgy, Church History, Philosophy.
CLERICAL INFORMATION for practical purposes.

This volume will be published annually, for the convenience of the REVIEW subscribers. No doubt many pastors will adopt it for their Sunday announcements, and preserve it as a record for future reference and comparison.

To every subscriber to the REVIEW whose subscription for the FULL YEAR of 1909 is paid this month, this YEAR BOOK is complimentary.

THE ECCLESIASTICAL REVIEW

FOURTH SERIES.—VOL. X.—(XL).—MARCH, 1909.—No. 3.

CHURCH BELLS.

If the bells have any sides the clapper will find 'em.—BEN JONSON.

IN the belfry, amidst the massive timbered framing, hang the heavy and hoary bells. They are fine specimens of casting, in good tune, and are encircled with pious mottoes, beautifully lettered and ornamented. Caution is necessary in examining the bells, especially during ringing-time. And impressions of their raised inscriptions and ornamentation are obtained by stretching over them strips of thin narrow paper and rubbing with pieces of thin black boot-leather.

The "creaker" was the precursor of church bells. Mahomet instituted the usage, which still subsists, of summoning the faithful to prayer by a signal which unites the people, at the same hours, in the same aspirations. The first suggestion made to him was to employ the trumpet, which used to call the Jews to the Temple; then the "creaker," which convoked the Christians before the invention of bells. But, after long hesitation, the Prophet preferred the human voice: "that living signal, that appeal from soul to soul, which alone gives to sounds the accents of intelligence and piety." He instituted the "Muezzin"—who are servitors of the mosque and are chosen for the amplitude and sonority of their voice—to mount the minarets and chant from on high, upon city and country, the hour of prayer.

BELLS USED ECCLESIASTICALLY IS AN ANCIENT PRACTICE.

The earliest and primary use of bells for this purpose obviously was to summon the faithful to the church service; a very necessary proceeding before the introduction of clocks. The title-deeds of the endowment of Henry VII's chapel in Westminster Abbey provided, among other things, that on every anniversary the greatest bell of the monastery was to be rung for one hour. The Canons of Edgar (A. D. 959-975), made under the reforming influences of Archbishop Dunstan, enacted that at the right times the bell be rung, and the priest say his Hours in church, or there pray and intercede for all men. Odoceus, Bishop of Llandaff, is said to have taken away (A. D. 550) the bells from his cathedral during a time of excommunication. St. Bede mentions church bells in the seventh century. Benedict, Abbot of Wearmouth, imported some from Italy in A. D. 680. St. Dunstan hung many in the tenth century. Ireland probably possessed bells in the time of St. Patrick (obit: 493); and a bell that bears his name is still preserved at Belfast, a cast of which is in the South Kensington Museum, London.

Bells filled a much more important place in the lives of our ancestors than they do in ours. From the time that Britain became Christian until the Reformation, there was scarcely an event of public or private history in which they did not partake. Bells were rung for private purposes. They clanged at the birth of an heir to the estates of a noble, choraled at the nuptials of his daughter, and jangled joy at the marriages of his retainers. Death is the mighty leveler, and the church bell sounded alike for high and low, for rich and poor, when the soul was quitting its earthly tenement; again, some hours after, when Death had already claimed its victim, and, finally, when the human shell was committed to the silence and secret of the tomb. On these occasions, and upon many others, it was the general custom to ring the church bells. But they were also rung for public reasons and were chimed in honor of many a local event. These customs varied in different parts

of the country, in many cases adjoining parishes following totally different rules.

Bells play a prominent part in village-life, and there are few more fruitful and interesting branches of rural antiquities and folk-lore than that of Campanology. Ringing-customs and bell-lore throw a flood of light upon the manners and doings of our ancestors. Bells rang to commemorate the great events of history, news of which was thereby conveyed to the whole of the village. They echoed forth the joys and sorrows of the parishioners in their generations, pealing merrily at their marriages, mourning for them at their funerals. As the bell "Roland" of Ghent seemed endowed with human voice, and was forever silenced by Charles V, lest it should again rouse the citizens to arms, so the bells in the village steeples seem to speak with living tongues, and to tell the story of rustic life and annals.

The old churchwardens' accounts record the frequent ringing of church bells. The great festivals, church feasts and church ales, royal visits, episcopal visitations, national victories, and numerous other events were always announced and honored by the ringing of the church bells. Indeed, it was this fondness of the English for ringing their church bells that, in the Middle Ages, earned for England the title of the "Ringing Island". "Peal-ringing" was peculiar to England, and it was not until the seventeenth century that "change-ringing" became general.

It may be that one of the bulwarks of the Church of England has been its merry, inspiring, peal of bells. One of the results of the Disestablishment of the Church in France is (as it has been said!) the upsetting of the bell-ringing. The curé goes, and some lay substitute tries to do the work, and fails. In a village in the Ain, the place of the departed curé was taken by the mayor, a retired gendarme; and he, good man, awakened one night by a bright light in his room, and not stopping to inquire whether it was the moon or the sun, assumed it was the latter, and forthwith hurried out and rang the Angelus, much to the consternation of the devout but sleepy villagers.

The Earliest English Bells.

They are the Celtic bells of hammered bronze, in shape like sheep-bells, and riveted on one side. The earliest Saxon bells were not cast, but were made of plates of iron riveted together, and were probably used as hand-bells.

When the early Celtic bells were first introduced, they caused much astonishment, and innumerable legends grew up around them. Thus, in the church of Kelly, Devon, an old stained-glass window represents St. Ondoc (Bishop of Llandaff) with a golden bell at his side. The story is told of him that he was one day very thirsty, and passing some women who were washing clothes, he begged a draught of water. They answered laughingly that they had no vessel from which he could drink. He took a pat of butter, moulded it into the shape of a cup or bell, filled it with water, and drank out of it. In commemoration of the event a golden bell was made, and it remained in the cathedral of Llandaff until it was melted down by the appropriating commissioners of Henry VIII. A still more wonderful story is related of St. Keneth (of Gower) who, as a babe, was exposed in an osier coracle to the dangers of the waves. The seagulls hovered over him, and bore him to a ledge of rock, where they made a downy bed for him of the feathers they plucked from their breasts. They then brought him a brazen bell to serve as a baby's bottle, and every day the bell was filled with milk by a forest doe.

Bells which bear a date prior to the year 1600 are called "ancients". To find one of these in an old church-tower is a very pleasant discovery, which is the more gratifying if it happen to be a pre-Reformation bell. Unfortunately, pre-Reformation bells are very seldom dated. And, what is still more unfortunate, a large number of "ancients" have been recast, owing chiefly to the craze for "change-ringing" which flourished in England between 1750 and 1830. The oldest bell in England is said to be St. Chad's, Claughton, which bears the date 1296.

Influence of Bells.

Who has not experienced the sweet and sanctifying influence of the church bells as they come sounding over land or sea, hill and dale, upland and lea, moor and mead? Who has failed to be sensitive of a silent prayer of joyous wish at the merry carolling of the wedding bells? Or not felt the inspirations of renewed hope at the happy peal that boisterously heralds in the birth of a New Year? Who does not remember with feelings of hallowed gratitude the Sabbath chimes of the village of their childhood?

There is nothing that falls more sweetly upon the ear than the evening bells. Go out into the country and hear them as they send their note over the hills and valleys. There is no heart so hardened as not to feel their influence. Associations will crowd upon the mind, and memories that long have slumbered will flood the brain.

> The hoary sexton rings the evening hour,
> And far away the music has been flung;
> O, what a preacher in that time-worn tower
> Reading great sermons with its iron tongue.

One day, when religion was under earnest discussion in the Council of State, Napoleon said: "Last evening I was walking alone in the woods, amid the solitude of nature. The tones of a distant church bell fell upon my ear. Involuntarily I felt deep emotions—so powerful is the influence of early habits and associations. I said to myself, 'If I feel thus, what must be the influence of such impressions upon the popular mind?' Let your philosophers answer that if they can. It is absolutely indispensable to have a religion for the people." Says Bourrienne, "I have twenty times been witness to the singular effect which the sound of a bell had on Napoleon." [1]

Baring-Gould tells a strange story of a queer little village with the still queerer name of Corpsnuds, in the French *Landes.* When visiting the place many years ago his attention was arrested by a most extraordinary clatter of bells—

[1] Abbot's *Napoleon Bonaparte,* Vol. I, Ch. 23.

without sequence and harmony—which sounded from the quaint church tower. Moreover, the strangest flag imaginable was fluttering on the top of the tower. Closer observation revealed the fact that the flag was a pair of dowdy black trousers split at the seam and reseated with a dingy navy-blue patch. Having made this observation, he entered the belfry to ascertain what produced the clatter among the bells. There he discovered the sexton, in his blouse, very red and hot, profusely perspiring (it was Midsummer-day!) and racing about the belfry swinging the end of a single bell-rope. On being asked how it was that he was able alone to ring a peal of bells, he answered, "C'est bien possible! I have tied a broomstick in a knot of the rope, among the bells, and as I whisk the rope about, the stick rattles the bells—first this, then that; in fact all of them, *Voila tout!*" Baring-Gould then further inquired about the strange banner that was waving augustly above the tower. "*Bien simple!*" was the reply. "An old pair of my patched pantaloons! My wife slit them for the purpose. We have no parish-flag, so I said, '*Allons! mes pantalons!*' There they are: aloft! One must do what one can in honor of the *bon Saint Jean!*"

Bell-Ringing an Art.

There are more mysteries in a peal of bells than is apparent to the uninitiated. There are "Plain Bob-triples," "Bob-majors," "Bob-majors reversed," "Double Bob-majors," "Grandsire Bob-cators," and a "Bob-maximus." Who *Bob* was, or whether he were Bob Major or Major Bob—i. e. whether Major was his name or his rank; and, if his rank, to what service he belonged—are questions which inexorable Oblivion refuses to answer, however earnestly adjured: and there is no Witch of Endor who will call up Bob from the grave to answer them himself.

But there are facts in the history of bell-ringing which Oblivion has not yet made her own. The year 1796 was remarkable for the performance of great exploits in this manly and English art; for to England this art is said to be peculiar,

the cheerful "Carillons" of the Continent being played by keys. In the August of 1796 the "Westmoreland Youths" rang a complete peal of 5,040 "Grandsire-triples" in St. Mary's Church, Kendal; being the whole number of "changes" on seven bells. The peal was divided into ten parts, or courses of five hundred and four each. The Bobs were called by the "sixth"; a "lead-single" was made in the middle of the peal, and another at the conclusion, which brought the bells "home." Distinct "leads" and exact divisions were observed throughout the whole, and the performance was completed in three hours and twenty minutes. A like performance took place in the same month at Kidderminster, in three hours and fourteen minutes. Stephen Hill composed and "called" the peal. It was conducted through with one "single", which was brought to the 4,984th "change", viz., 1,267,453. This was allowed by those conversant in the art to have exceeded any peal hitherto rung in England by that method.

The "Society of Cambridge Youths" rang, that same year, in the Church of St. Mary-the-Great, a true and complete peal of "Bob-maximus" in five hours and five minutes. This consisted of 6,600 "changes"; and for regularity of striking and harmony throughout the peal was considered by competent judges to have been a very masterly performance. The striking was to such a nicety, in point of time, that in each thousand changes the time did not vary one-sixteenth of a minute; and the compass of the last thousand was exactly equal to the first.

Curious Computations.

It has been calculated that it would take ninety-one years to ring the changes upon twelve bells, at the rate of two strokes to one second. The changes upon fourteen bells could not be rung through, at the same rate, in less than 16,575 years. Upon twenty-four bells they would require more than 11,700 billions of years.

Great then are the mysteries of bell-ringing! And this may be said in its praise: Of all devices which men have sought

out for obtaining distinction by making a noise in the world, bell-ringing is the most harmless and laudable.

Tintinnabulum sonat!
Laudo Deum verum, plebem voco, congrego clerum;
Defunctos ploro, pestem fugo, festa decoro!

Yes, bells serve manifold purposes. They have been rung to voice victories, to celebrate conquests, to proclaim peace, to announce royal accessions, births, and marriages. They tolled the knell of the old style and heralded the advent of the new. But they do more. Bells can convey articulate sounds to those who have the gift of interpreting their language. That famous Lord Mayor of London, Dick Whittington, proved this by fortunate experience. So did a certain Father Confessor, in the Netherlands, when a buxom widow consulted him upon the perilous question whether she should marry again, or remain in widowed blessedness. The prudent priest deemed it too delicate a point for him to decide, so he directed her to attend to the bells of her church next time they chimed and bring him word what she thought they said; exhorting her to pray the while earnestly for grace to understand them aright and in the sense that might be the best for her welfare here and hereafter, as he on his part would pray for her. She was all ears the first time the bells struck up (they were but three in number!); and the more she listened, the more plainly they seemed to say, "*Nempt een man, Nempt een man!*—Take a spouse! Take a spouse!" When she returned to the priest with her report, "Aye, daughter," said the confessor, "if the bells say so, so say I; and not I alone, but the Apostle also, and the Spirit who through the Apostle hath told us when it is best for us to marry."

Oldest Bell-Ringers.

There is at Horsham, Sussex, an old man who for sixty-six years has never been absent from his rope. For six-and-sixty years he has helped to charm the ears of his neighborhood with "Grandsires," "Court Bobs", etc. But even this brilliant record is eclipsed by the venerable old John Needham,

of Barwell, Leicestershire, who is the oldest bell-ringer and sexton in the world and by whom the writer had, a few years ago, the honor of being shown over the village church. "Old John" has rung the bells on eighty-five successive Christmas Days. He is in his ninety-seventh year and had the honor in the fall of 1907 of receiving a congratulatory letter from King Edward VII.

Obsequies of Bell-Ringers.

Mr. Patrick, the celebrated composer of church-bell music, died in 1796. He was the senior of the "Society of Cumberland Youths"—an Hibernian sort of distinction for one in midde or later life. He was well known in the scientific world as a maker of barometers; and he it was who composed the whole peal of "Stedman's Triples," 5,040 changes; which (his obituarist says) had till then been deemed impracticable; and for the discovery of which he received a premium of £50, offered for that purpose by the Norwich amateurs of the art. His productions of real "Double" and "Treble Bob-royal" were a standing monument of his unparalleled and superlative merits. He was interred in St. Leonard's, Shoreditch; and the corpse was followed to the grave by all the ringing societies in London and its environs, each sounding hand-bells with muffled clappers, the church bells at the same time ringing a dead peal:

Ως οἴγ' ἀμφίεπον Πατρίκος Βοββοδάμοιο

James Ogden was interred with similar honors at Ashton-under-Lyne in 1827. His mortal remains were borne to the grave by the ringers of St. Michael's in that town, with whom he had rung the tenor-bell for more than fifty years and with whom he performed "the unprecedented feat" of ringing 5,000 on that bell (which weighed twenty-eight hundred weight) in his sixty-seventh year. After the funeral his old companions rang a "dead-peal" for him of eight hundred and twenty-eight changes, that being the number of the months of his life.

Ghostly Bells.

A curious story of the supernatural in which neglected prayers lead to mysterious ringing was recently told by the Rev. A. B. Sharpe, at Manchester. Some fifteen years ago, Capuchin monks took a house in Lewes and were surprised to find the door-bells ringing almost continuously. Severing the wires had no effect on the ringing. The monks' investigations showed that in pre-Reformation days the owner of the house had left a bequest for prayers for the dead. His instructions were ignored, and it is supposed that when the Capuchins took the house the bells rang to draw their attention to the impious omission. Strangely enough, when the Capuchins resumed the prayers the bell-ringing ceased. The Rev. A. B. Shrape says that he had the story from one whose experience was first-hand.

Bells reveal Simulated Death.

The *Lancet* recently addressed itself to those who fear premature burial. The following is an extract from an article on the subject: "We can say without hesitation that cases of simulated death are few and that those in which the likeness cannot be effaced do not exist. Of the recorded instances of premature burial the vast majority are wholly devoid of foundation in fact, and the doubtful remainder are wanting in substantiation by the only evidence worthy of credence—that of a qualified medical man. In some parts of Germany what are termed 'funeral chambers' are provided for the purpose of watching the bodies in order to verify the fact of death. In some of these a bell-rope is placed in the hands of the corpse, but as a distinguished authority has pithily remarked: 'Since the institution of these chambers no one has ever heard the bell ring'."

Bells Sold.

Many old bells have, unfortunately, been sold. In some cases it was to obtain money with which to repair the churches; in others, there is reason to fear, the money merely went into

the pockets of the incumbent, or those of the churchwardens. A writer in the *Gentleman's Magazine* in 1849 declares there is reason to believe that, since the death of Edward VI, not less than four hundred bells have, from one cause or another, been lost in Lincolnshire alone.

A scurrilous *jeu d'esprit* was scribbled on the wall of Newington church, London, in 1793, after its re-erection without the steeple, and refers to the selling of the bells to provide for a steeple:

> Pious parson, pious people,
> Sold the bells to buy a steeple;
> A very fine trick for the Newington people,
> To sell the bells to buy a steeple;
> Surely the devil will have the Newington people,
> The rector and churchwardens without any steeple!

Great Toms.

There are but two bells in England which are known by the Christian name of "Tom." As both are famous, an incident about each will probably interest the reader. "Great Tom of Oxford" tolls one hundred and one times every night at five minutes past nine, at Christ Church. The number was chosen in accordance with the number of students on the foundation of the college. The other bell of this name is "Great Tom of Lincoln." But "Great Tom of Oxford," which happens to be the smaller of the two, was christened in the feminine gender, being called "Mary" in the spirit of Catholic and courtly compliment to the said Queen at the commencement of her reign.

The following anecdote is recorded of "Great Tom" of Oxford." It occurred Thursday, 13 May, 1806, and was thus described in a letter, written two hours after the event, by Barrie Roberts—a youth of great natural endowments, rare acquirements, playful temper, and affectionate heart: "An odd thing happened to-day about 4.30 P. M. Tom suddenly went mad; he began striking as fast as he could about twenty times. Everybody went out doubting whether there was an earthquake, or whether the Dean was dead, or the college on fire.

However, nothing was the matter but that Tom was taken ill in his bowels: in other words, something had happened to the works, but it was not of any serious consequence, for he has struck Six as well as ever, and bids fair to toll one hundred and one to-night as well as he did before the attack."

"Great Tom of Lincoln" has a curious tradition attached to it, to the effect that, at its recasting in the minster-yard, sometime during the January of 1610-11, certain of the pious citizens determined to do all that lay in their power to make the tone of the bell as pure as possible, and therefore threw into the molten mass of metal much treasure in the form of silver tankards, spoons, and sundry other objects formed of that precious metal. That the story has not the slightest foundation in fact was conclusively proved when the bell was once more recast in 1834; for, upon a piece of the metal of which it was composed being assayed, it was found to contain a very small portion of silver indeed.

St. Martin's-in-the-Fields, London, possesses bells which are wonderfully sweet and clear in tone. The superb quality of their sound is due (so it is said) to the fact that Nell Gwynn, who gave them to the church, insisted upon having a quantity of silver thrown into the metal when it was fusing. Poor, pretty, sinning Nell! she was religious after a manner; and she has lain in St. Martin's Church upward of two hundred years, whilst the bells she gave have sounded and still sound above her grave. She also left a bequest to the ringers, the interest of which was to be devoted to purchasing a leg of mutton for them to supper upon every Monday evening.

It is strange that the belief in the power of silver to add sweetness to the tone of a bell is so general. The idea exists in almost every country in Europe, in spite of the fact that experiments have proved that an undue proportion of silver always impairs the sound of a bell.

Inscriptions on Bells.

Inscriptions on bells are very common. Sometimes they are in English, but more often (especially on the older bells) in Latin.

Bells bore at first only strictly religious inscriptions; later, the rule became relaxed and irrelevant matters often found expression. After the year 1600, the claims of Religion, to be alone regarded on bells, almost entirely disappeared and secular matters were introduced.

There is a bell at Alkborough, which is believed to belong to the early part of the fourteenth century, bearing this inscription:

Jesu For Yi Moder Sake Save All
Ye Souls That Me Gart Make.
Amen.

There is a curious inscription on a bell at Pucknowle, Dorset, dated 1629. It reads without stop or space:

Hethatwillpurchashonoursgaynemustancientlatherstilmayntayne.[2]

[2] He that will purchase Honor's gain,
Must ancient lather still maintain.
"Lather" is an old English term meaning to make a noise.

Many bells bear inscriptions alluding to their pitch. A bell at Churchill, Somerset, has the following:

Although my waiste is small
I will be heard amainst you all—
Sing on my jolly sisters.

The inscription on a bell at Berrow, Somerset, is briefer:

My treble voice
Makes hearts rejoice.

Bruton, Somerest, has a recast bell which bears this inscription:

Once I'd a note that none could beare
But Bilbie made me sweet and clear.

Similarly, at Compton Martin:

My sound is good that once was bad,
Lett's sing my sisters and be glad.

A bell at Badgworth, Gloucestershire, has an inscription, also similar:

Badgworth ringers they were mad
Because Rigbie made me bad,
But Abel Rudhall you may see
Hath made me better than Rigbie.

The tenor bell at Blakesley, Northamptonshire, declares:

I ring to sermon with a lusty bome
That all may come and none may stay at home.

There is at Coventry a peal of ten bells cast in 1774. Numbers 1, 2, 3, 4, bear the following inscriptions respectively:

1. Though I am but light and small,
I will be heard above you all.

2. If you have a judicious ear,
You will own my voice both sweet and clear.

3. Such wondrous power to Music given
It elevates the soul to heaven.

4. Whilst thus we join in cheerful sound,
May love and loyalty abound.

A bell in Rutland bears, in Latin, this beautiful inscription, which is well worthy of being laid to heart in this noisy, obtrusive, advertising age:

Non Clamor Sed Amor Cantat in Aure Dei!

JOHN R. FRYAR.

Canterbury, England.

THE NEW APOSTOLIC CONSTITUTION ON THE ROMAN CURIA.

(*Second article.*)

IN the December number of the ECCLESIASTICAL REVIEW[1] it was pointed out that the changes brought about by the Apostolic Constitution *Sapienti Consilio* were of such practical importance for priests and clerics in general, that the professors in our seminaries would have to take cognizance of them in their course of Canon Law, and that certain changes

[1] See "The New Apostolic Constitution on the Roman Curia", first article, pp. 627-41.

would be required in our text-books for seminarists. This applies in particular to the chapters dealing with the sphere of operations and jurisdiction assigned to each of the Roman Congregations and Tribunals; likewise to the mode of procedure when business is to be transacted with one or other of the various departments of the Holy See. It would not only cause considerable delay in disposing of difficult questions and contentions if the matter were addressed to a Tribunal not competent to deal with it, but the *acta* might in some cases be altogether ignored or lost sight of, to the great detriment of the appellants. We have been so long accustomed to deal with only one Congregation, that of the Propaganda, that there is a special difficulty for us and for those countries like the United States, which have now been removed from the authority of that Congregation.

We have already considered two of the Roman Congregations and now proceed to treat of the others, following the order set down in the Constitution, *Sapienti Consilio*. It is deserving of notice that the Congregation of the Holy Office and the Consistorial Congregation differ from the remaining nine not only in the kind of business entrusted to them, but also in other respects, viz., that the latter have each a Cardinal appointed as Prefect, while the two Congregations just named have for Prefect the Roman Pontiff himself. This fact does not, however, imply that the Pope is always present at the deliberations of these two Congregations; nor does it imply that the other Congregations are not competent to make enactments, particular or general, which are strictly binding in conscience upon those to whom they refer.

The Congregation on the Discipline of the Sacraments.

This is a new Congregation instituted by the present Sovereign Pontiff under the Constitution, *Sapienti Consilio*. As the name indicates, it deals with questions relating to the discipline of the Sacraments. Questions of *doctrine* regarding the Sacraments are to be decided by the Congregation of the

Holy Office, while questions concerning the ceremonies to be observed in the confection, administration, and reception of the Sacraments are to be settled by the Sacred Congregation of Rites. There remains, however, an extensive field of work for the new Congregation. Whatever dispensations in the *forum externum* are to be granted in the impediments of matrimony come within the province of this Congregation. We say *forum exterum,* because matrimonial dispensations in the *forum internum* belong to another branch of the Roman Curia, viz., the Tribunal of the Penitentiaria. It may be noticed that heretofore recourse was had from countries not subject to the Propaganda, to the Dataria for matrimonial dispensations *in foro externo,* whilst under the new regime this work falls not to the Dataria, but to the Congregation on the Sacraments. Hitherto the Penitentiaria was empowered to give dispensations *in foro externo* for *pauperes* in the technical sense of the term, but it does not any longer possess this faculty, since it is altogether confined to the *forum internum,* as will be afterwards seen.

When it is said that the Congregation on the Sacraments is competent to grant dispensations in matrimonial impediments, it is not intended to imply that our Bishops will not continue to possess the same faculties for matrimonial dispensations hitherto possessed by them, although they will not receive them through the channel of the Propaganda, but through the Congregation on the Sacraments. It is to be hoped that their powers will be equally extensive as before, since the same reason will continue to exist in favor of a similar communication of faculties. Thus, whilst it belongs to the Congregation on the Sacraments to grant dispensations *in radice* for matrimony, the Bishops through the favor of the Apostolic See will be authorized, it is hoped, to grant dispensations *in radice* as hitherto. It may be worth while here to notice that this faculty, *sanandi in radice,* as possessed by our Bishops was not until a few years ago definitely determined. Credit is due to the present Bishop of Covington for having obtained answers from the Holy Office regarding the extent as well as

the limitations of the faculty given to the Bishops of the United States in the formula—" Sanandi in radice matrimonia contracta, quando comperitur adfuisse impedimentum dirimens, super quo ex Apostolicae Sedis indulto dispensare ipse possit, magnumque fore incommodum requirendi a parte innoxia renovationem consensus, monita tamen parte conscia impedimenti de effectu hujus sanationis." Anyone who refers to the ECCLESIASTICAL REVIEW for 1906 (Vol. 35, p. 627) will find the *quaesita* and the responses relative to this faculty; and it may be observed in passing that in order to grasp their full tenor something more than a cursory glance is required. At least the present writer has so found for himself.

If need should arise for the exercise of a more extensive faculty than is possessed by the Bishops, it will be necessary to refer to the Congregation on the Sacraments to procure the requisite power. Thus if two parties were invalidly married on account of the existence of some ecclesiastical impediment, and neither of them could be informed of the impediment, the present faculty of the Bishops would not suffice. Then this case should be forwarded to the Congregation on the Sacraments, so that a special faculty might be obtained. Similarly, when a dispensation *in matrimonio rato non consummato* is to be obtained, application must be made to the same Congregation. In modern times the Holy See dispenses not infrequently in this impediment, as may be seen from the Roman documents. When grave reason exists and when incontestable proofs are presented to show that the marriage was not consummated, the Sovereign Pontiff may grant a dissolution of the bond of marriage. This power is not communicated to our Bishops in the United States; so that if a case should arise for its exercise, application must be made to the Congregation on the Sacraments, which is the only Congregation competent to grant it. The same Congregation can grant a dispensation for the separation of married couples and for the legitimation of children, but it will very rarely happen that for either of these purposes it will be necessary to refer to the Congregation on the Sacraments, since the Bishops already possess very ample faculties to deal with these cases.

The Congregation on the Sacraments is likewise competent to issue decrees and grant dispensations in the other Sacraments. Hence if a dispensation is to be obtained for the ordination of some person who has a canonical impediment, it is to be sought for from the Holy See through this Congregation. Again it is to be noted that so long as our Bishops retain their powers in matters of this kind it will be rarely necessary to refer to Rome. It should be observed that there is a limitation placed to the authority of this Congregation on the Sacraments, viz., when there is question of conferring orders on religious of simple or solemn vows, this Congregation is not competent to grant a dispensation: the case must be referred to the Congregation for the Affairs of Religious, unless the Bishops with their present faculties have power to deal with it. Those Bishops who have received Formula *T* (as many of the Bishops of the United States have) possess the faculty of dispensing both seculars and religious from the canonical age for priesthood, as follows: "Dispensandi cum quindecim utriusque Cleri Diaconis suae jurisdictioni subjectis super defectu aetatis octodecim mensium, ut eo non obstante ad sacrum Presbyteratus ordinem promoveri possit, dummodo idonei sint et nullum aliud eis obstet canonicum impedimentum."

There is another Sacrament in regard to which the authority of this Congregation is likely to be exercised, viz., the most Holy Eucharist. Dispensations regarding the time, place, and condition for receiving Holy Communion are committed to this Congregation. Questions of this kind were heretofore settled by the Congregation of the Council of Trent (S.C.C.). It is well known to the readers of the ECCLESIASTICAL REVIEW that the celebrated Decree on Daily Communion (29 December, 1905) was issued by the Congregation of the Council, which had been commissioned for this purpose by the Sovereign Pontiff. It was the same Congregation which more recently (7 December, 1906) issued a decree in favor of sick persons who, although not in danger of death, might under certain conditions be admitted to Holy Com-

munion without observing the fast usually required. It was likewise that Congregation which obtained an extension of the decree just referred to in favor of those who were not confined to bed. All questions of this sort will be settled henceforward, not by the Congregation of the Council, but by the Congregation on the Sacraments. Similarly the faculty "Deferendi SSum. Sacramentum ad infirmos sine lumine" etc., which we have had from the Propaganda, will belong to the Congregation on the Sacraments to communicate to this country. The Bishops of the United States possess the faculty more or less extensive, by which they can permit the Blessed Sacrament to be reserved in public or semi-public oratories. Thus in the Archdiocese of St. Louis permission is given to each Community of Sisters of four members to reserve the Blessed Sacrament in their chapel. Dispensations enabling the priests to binate on Sundays and holidays of obligation, to celebrate Mass "una hora ante aurorem et una post meridiem," will be communicated through this Congregation: permission for a private oratory and any other permissions relating to the celebration of Mass are to be obtained through the Congregation on the Sacraments.

Whenever questions arise regarding the validity of Matrimony or of Holy Orders, it belongs to the Congregation on the Sacraments to settle them, without prejudice, however, to the Congregation of the Holy Office. It has been seen that this latter Congregation is competent to decide questions concerning the Pauline Privilege, the impediments of *disparitas cultus* and *mixta religio,* as also all questions of a doctrinal character; hence these questions do not belong to the province of the Congregation on the Sacraments. It should also be noticed that questions relating to the Sacraments will sometimes require to be treated judicially, including the examination of witnesses, employment of advocates, etc. The judicial process will often occur in matrimonial cases. The Congregation on the Sacraments is not empowered to treat such questions; but under the new Constitution *Sapienti Consilio* they are to be transmitted to the Tribunal of the Rota.

PERSONNEL OF THE CONGREGATION.

One of the Cardinals is chosen by the Sovereign Pontiff to preside over this Congregation as Prefect: other Cardinals are likewise appointed by him as members. Besides, it has a Secretary along with some Officials and Consultors. What is here said concerning the personnel of the Congregation on the Sacraments is to be applied to each of the remaining Congregations of the Curia. There is a Cardinal Prefect appointed for each Congregation and a number of the Sacred College along with him as members; a Secretary as well as other Officials and Consultors. What are the duties devolving upon the Prefect, Secretary, and other Officers connected with each Congregation, as well as the method of procedure, will be seen in a subsequent article.

CONGREGATION OF THE COUNCIL.

This Congregation was instituted on the 2 August, 1564, by Pius IV, and in the order of time was the second of the Roman Congregations, the first, that of the Holy Office, having been established in 1542.

FORMER COMPETENCE.

Its original purpose, as may be surmised from its title, was to urge the execution and observance of the decrees of the Council of Trent; subsequently it obtained from Pius V authority to *interpret* these decrees, so that it received the title of Congregation of the Cardinals, Interpreters of the Council of Trent. Its authority was confirmed in the constitution *Immensa*, by Sixtus V, who determined its province more particularly, declaring that the interpretation of the Tridentine decrees relating to dogmas of Faith was to be reserved to himself, while the disciplinary decrees were left to the interpretation of this Congregation, with the condition that in issuing decrees the Roman Pontiff should be consulted. It did not possess authority to make new laws for the entire Church, unless it received a previous mandate from the Sovereign Pontiff, or unless its decrees were specially confirmed by

him. To its province belonged various causes which were explicitly or implicitly contained in the Tridentine decrees, such as the rights and obligations of bishops, chapters, parish priests, benefices, the validity of ordination and of solemn profession, *sponsalia* and matrimony. It also possessed the authority of judging in contentious cases; for which purpose it might proceed according to law and the strict forms of trial, or according to equity. It has likewise possessed power to grant dispensations and favors in many matters falling within its jurisdiction, while in others it only recommended that the Holy Father should be asked to grant the petition. As has been already noticed, it was this Congregation which dealt with various questions relating to the Holy Eucharist, which now belong to the Congregation on the Sacraments. The Congregation of the Council was competent to examine the *relatio status* which bishops made to the Holy See regarding the condition of their respective dioceses; also to revise the Acts and Decrees of particular councils. Its jurisdiction extended throughout the Church, except in those countries subject to the Propaganda and in the Orient. The work of this Congregation was so heavy that Benedict XIV in 1740 instituted a special Congregation, subsidiary, however, to the Congregation of the Council, for the purpose of examining the reports of bishops on the state of their dioceses; and Pius IX in 1849 established another, also subsidiary to the Congregation of the Council, for the purpose of examining and recognizing the Acts and Decrees of provincial councils. From what has been said regarding the ecclesiastical business hitherto belonging to the Congregation of the Council, the reader will be better able to understand the present field of work assigned to it.

ITS COMPETENCE UNDER THE NEW LEGISLATION.

When one compares the large province hitherto appertaining to the Congregation of the Council with that assigned to it under the legislation of the *Sapienti Consilio*, the difference is very notable. It has no longer any authority to legislate

or to render judgment upon questions relating to the Sacraments. It will issue no more decrees regarding the validity of marriage, or of ordination; nor will it in future issue decrees on daily Communion, or on the fast required for receiving this divine Sacrament. All these matters pass to the jurisdiction of the Congregation on the Sacraments. It will no longer be concerned with the obligation of bishops or with the *relatio status* rendered by them, because these questions are now assigned to the Consistorial Congregation. Similarly, this Congregation will not pronounce upon the validity or invalidity of religious Profession, since questions of this kind are placed under the jurisdiction of the Congregation for the Affairs of Religious. It would, however, be erroneous to suppose that the Congregation of the Council does not possess authority to make enactments regarding certain Tridentine decrees, or that it has no longer an extensive field of operation. The new Constitution sets down that the universal discipline of the secular clergy and of the Christian people is committed to this Congregation. It belongs to it to watch over the observance of the precepts of the Church, fast, abstinence, feasts, etc., and to grant for sufficient reasons dispensations in ecclesiastical precepts. But in the fast required for Holy Communion it is no longer competent to make regulations, this matter being now assigned to the new Congregation on the Sacraments. Although the Congregation of the Council be no longer competent either in a legislative or judicial capacity to deal with questions concerning the Holy Sacrifice of the Mass, it continues to have authority over questions relating to stipends for Masses. Hence while there have been various enactments on this subject made even in modern times, such as the decree *De observandis et evitandis in Missarum manualium satisfactione,* 11 May, 1904, and the Decree of 22 May, 1907, *De satisfactione Missarum*, we may in the future have other decrees on this subject from the same Congregation, since this matter is included within the present scope of its functions. Again, questions that relate to sodalities, pious legacies, benefices, diocesan tributes, and ecclesias-

tical property will be solved by this Congregation. As heretofore in the United States occasion will often arise for the alienation of ecclesiastical property, so that when our Bishops with their present faculties for granting such alienation cannot grant permission for a required transfer, recourse must be had to the Congregation of the Council for permission. This Congregation has also received authority to direct the celebration of Councils, examine their Acts and Decrees and finally grant the recognition necessary for their validity. This authority applies to all *particular* councils, whether plenary or provincial, outside the countries subject to the Propaganda; the enactments of diocesan synods do not require any examination or recognition from the Holy See. When the bishops of an ecclesiastical province or of a nation meet together to deliberate upon any important question, it belongs to this Congregation to give directions concerning such meeting or conference.

The Congregation formerly instituted for the revision of councils is now suppressed, its functions being assigned to the Congregation of the Council. There is a special Congregation called *Lauretana* or Congregation of Loreto which is now united to the Congregation of the Council. Toward the close of the fifteenth century the Sovereign Pontiff withdrew the celebrated sanctuary of Loreto from the jurisdiction of the Bishop of Reconati, in whose diocese it was situated, and placed it immediately under the Apostolic See. So it remained until 1698, when Innocent XII instituted a Congregation of Cardinals and prelates to take charge of it. This Congregation exercised civil authority over it until 1860 when the Piedmontese annexed the province of Picenum. Although this Congregation has retained the fiscal management as well as spiritual supervision of it since that time, the Italian Government declared it a national monument. There is another point of difference to be noticed between the Congregation of the Council as now established under the new Constitution, and the Congregation of the same name as hitherto existing. The former has no jurisdiction to try cases by judicial process;

cases requiring such process are to be handed over to the Tribunal of the Rota; heretofore the Congregation frequently proceeded judicially with the assistance of advocates.

The Congregation for the Affairs of Religious.

More than three hundred years ago there was instituted a Congregation which resembled in name and purpose the one which has just been set down. On the 22 May, 1586, Sixtus V established a Congregation, "Super consultationibus Regularium," whose chief object was to answer questions and solve difficulties proposed by Religious Orders. Somewhat earlier another Congregation had been instituted, which was called by Gregory XII "Episcoporum Congregatio." This latter Congregation was confirmed on 22 January, 1588, by Sixtus under the title, "Super consultationibus Episcoporum et aliorum Praelatorum." Both of these Congregations were united in 1601 under the name, "Congregatio Episcoporum et Regularium," with the purpose of effecting for Bishops and Regulars what had been done by the two Congregations just named. Under this title it remained until 3 November, 1908.

Competence of the Congregation of Bishops and Regulars.

The scope of its functions may to some extent be gathered from its title. It was concerned with the obligations of bishops and other prelates, with the obligations of regulars, and with the relations between bishops and regulars. It did not treat of matters of doctrine, since questions of this kind belonged exclusively to the Holy Office; nor was it competent to give formal interpretation of the Tridentine decrees or to conduct marriage processes, both of which belonged to the province of the Congregation of the Council; it did not occupy itself with the rites and ceremonies, because this duty belonged to the Congregation of Rites. But in all other ecclesiastical affairs it possessed jurisdiction and was called by Urban VIII and many others after him a universal Congregation. It did not, however, possess the power of making

laws or of interpreting laws for the entire Church, its authority being chiefly administrative and judicial. Canonists and others who have written on the Roman Congregations refer to this one as the busiest of all the Congregations—"occupatissima." No doubt it was the overwhelming amount of business which was transacted by this Congregation which led to the important change to be indicated presently. Its principal functions related to bishops and to religious orders. Appeals of priests or members of the laity against the ordinances and decisions of bishops came before this Congregation for judgment. Controversies arising between different religious orders, appeals of religious from their own superiors, dispensations from religious vows, the approbation of newly-founded communities with simple vows, etc., were some of the questions which were presented to this Congregation for settlement.

Under the new Constitution *Sapienti Consilio* the Congregation of Bishops and Regulars as such ceased to exist on 3 November, 1908. The portion of its functions relating to bishops and the administration of dioceses has been assigned to the Consistorial Congregation; the remaining portion is placed in charge of a new Congregation whose title is "The Congregation for the Affairs of Religious."

COMPETENCE OF THE CONGREGATION FOR THE AFFAIRS OF RELIGIOUS.

Matters relating to religious orders and congregations of either sex, having solemn or simple vows, are under the jurisdiction of this Congregation. Not only religious themselves, but also all those who lead a community life, like religious, without having the vows of religion, are subject to the same Congregation. Among these may be mentioned Sulpicians, Oratorians, and Paulists. Besides, what are called secular Third Orders are under the authority of this Congregation. It may be here noted that the members of these third orders are not religious, even in the less strict sense of the term, since they do not take the three vows of religion. They have,

however, an approved rule and are placed under the government of a religious order and should strive after Christian perfection so far as their secular condition of life permits. Besides the Third Order of St. Francis, there are many other secular third orders, such as that of the Dominicans, the Premonstratensians, the Carmelites, Hermits of St. Augustine, and the Servites. All questions relating to any of the third orders belong to the province of the Congregation for the Affairs of Religious.

All questions of controversy between religious themselves, and all questions between a religious and anyone else, whether the religious be plaintiff or defendant, belong to this Congregation for adjustment. There is, however, a certain limitation to be made. If the cause be such as to require treatment according to regular process of law with the examination of witnesses, employment of advocates, etc., this Congregation cannot give a decision but must refer it to the Tribunal of the Rota.

The Congregation for the Affairs of Religious is endowed with authority to grant dispensations to religious. The Sovereign Pontiff setting forth the matters in which it is competent says in the Constitution " Huic denique Congregationi reservatur concessio dispensationum a jure communi pro sodalibus religiosis." The reader may here notice a feature which distinguishes the Roman Curia now reorganized, from the Curia hitherto existing. There are some kinds of ecclesiastical business which did not belong exclusively to one department of the Curia, so that they might be performed by any one of several departments: in other words, there were some matters in which the Congregations and Tribunals possessed cumulative, not privative or exclusive jurisdiction. In the new Curia there is no cumulative jurisdiction; each department has a certain well-defined province for the exercise of its authority, outside of which it posseses no power. Accordingly no other Congregation can grant religious a dispensation from the common law except the Congregation for the Affairs of Religious, such authority being

declared reserved to this Congregation. It does not follow, however, that individual religious cannot be dispensed by local superiors from precepts of the Church, such as fast and abstinence; or that regulars are deprived of the use of indults in abstinence granted to a diocese within whose limits the monastery is situated. Then, concerning the institutes of simple vows the Constitution of Leo XIII, *Conditae* (8 December, 1900) is still in force. The bishops have authority to grant dispensations to those religious who belong to an institute recognized or approved by the Holy See, just as they are empowered to dispense the faithful of their respective dioceses.[2] *A fortiori* the bishop can dispense the members of a diocesan institute, since these are under his authority to a greater degree than the members of an institute approved by the Holy See. Nor is there any doubt about the application of diocesan indults to the institutes of simple vows, since even regulars who are exempt from episcopal jurisdiction may use these Indults.[3] Whether the Sovereign Pontiff grants the foregoing faculties for dispensing religious through the Congregation for the Affairs of Religious, or through some other channel, is not a question of much practical importance; but it is to be presumed that these faculties continue until the Sovereign Pontiff himself immediately, or through this Congregation, indicates their cessation.

It is proper here to observe that this Congregation has authority to dispense religious not only from precepts of the Church, but also from their religious vows. This power is not expressed in so many words under the section of the Constitution *Sapienti Consilio*, dealing with this Congregation: but it is distinctly set forth in another section of the same Constitution, where the Sovereign Pontiff is treating of the competence of the Congregation of the Holy Office—" relaxationem vero votorum in religione seu in religiosis institutis emissorum Congregatio negotiis sodalium religiosorum prae-

[2] Cf. *Conditae*, n. 5, V.

[3] Cf. rescript of H. Office, 20 December, 1871.

posita." Hence questions of dispensing religious from their vows belong to this Congregation and indeed exclusively, according to the sense already indicated, viz., that no other Congregation or Tribunal possesses authority in this matter. But, just as in the case of dispensing religious from the common law, the authority is not to be considered withdrawn from the superiors of regulars toward their subjects or from bishops toward members of an approved or diocesan institute. Accordingly, whatever faculty has been possessed heretofore by superiors-general of dispensing from vows of religion or by bishops in dispensing members of a diocesan institute, the same should be considered as still in force, so long as there is no notification of its discontinuance or curtailment. Hence the Bishops of the United States have still the power of dispensing even from the vow of chastity for members of an institute not approved by the Holy See. Heretofore when the faculty of dispensing from the vow of chastity was exercised by the Holy See in behalf of a female religious, it was usually exercised with a limitation, i. e. for one matrimony and by way of commutation: and bishops followed the same practice in granting a dispensation from the vow of chastity for Sisters belonging to a diocesan institute. It seems that quite recently this faculty has been exercised in behalf of Sisters, just as it was and is for male religious, viz. absolutely, without any limitation or commutation.[4] It is scarcely necessary to observe that a dispensation from vows requires a just cause, even for the validity. The reason is evident. The obligation of a vow exists by divine law; and the Divine Legislator cannot be supposed to confer upon any human being authority to relax the obligation except for a just cause. Hence even if the Holy Father were to dispense in a vow without just cause, the dispensation would be invalid; while if he dispensed in a law of the Church without cause, the dispensation, although illicit, would still be valid.

M. MARTIN, S.J.

St. Louis University.

[TO BE CONTINUED.]

[4] Cf. Vermeersch, *De Religiosis Institutis*, edit. 1907, n. 221, nota 1.

PREACHING AND PREACHERS ACCORDING TO SAVONAROLA.

IN the late Professor Luotto's vindication of Savonarola [1] four chapters are devoted to the teachings of the Friar of San Marco on the Office of Preaching and the Duties of Preachers. The chapters in question are good reading, interesting and instructive, and we believe it will not be out of place to give a wider publicity to the views of one who was so unmistakably a preacher, than they already possess in the work of the learned Florentine professor.

I.

At the outset Luotto draws attention to the fact that the teachings of Savonarola upon this subject might readily be taken for a commentary upon the *Letter on Preaching* which was published at the command of the late Pope Leo XIII by the Sacred Congregation of Bishops and Regulars, in July, 1894.

The Sacred Congregation lays stress upon the high dignity of the preaching office. Savonarola's words are as follows: "The office and ministry of preaching is so high that in this world there is not a more exalted position. And this for many reasons. First, man's dignity is in his being an intellectual being, and the supremest excellence of the intelligence is wisdom. . . Wherefore that office is most exalted which ministers the most excellent things, and this is what preaching does, for it teaches wisdom than which there is nothing greater; not the wisdom of the philosophers indeed, but the Wisdom of God which is an infinite treasure." [2] Savonarola proceeds to give other reasons in proof of the excellence of the preaching office, such as the purpose of preaching, namely to cleanse, to enlighten, and to stir up fervor; the effect of preaching, which is to bring about a change of heart.

The *Letter on Preaching* insists upon solid virtue as an indispensable quality in the preacher, together with a sincere love

[1] *Il Vero Savonarola e il Savonarola di Pastor.* IIa edizione. Fierenze. 1900. All the references in this paper are taken direct from Luotto.

[2] XIV. Sopra Ezechiele.

of Jesus Christ. These qualities must be the motive power of him who would win souls by the ministry of preaching. The Friar of San Marco likewise insists upon them. Let men say what they will,—Savonarola was a living example of the virtues which he taught as essential to the preacher: "Thou, O Lord, art beautiful above the children of men," he exclaims, "and Thou hast made me enamored of Thy loveliness . . . My Lord, to Thee do I turn; Thou art primal Truth, and for the sake of Truth Thou hast died, and in dying Thou hast conquered. I too am ready through Thy truth to die." [3] We know what little value he placed upon the things of this life and of what small account were the opinions of men in his eyes. His *Disprezzo del Mondo* is the mirror of his soul. What is his advice to preachers concerning this spirit of detachment? "Preachers must be firm and persevering, pure and detached from the world. If they desire to instruct others and to preach with fruit, and to be really children of Christ, let them not cut themselves adrift from Holy Mother Church, but in all things let them copy her. It was thus the Apostles acted . . . they troubled little about worldly things, but naked they followed the naked Christ. Thus were they free to rise upward in contemplation of divine things." [4] "How did it come to pass that the pagan heart, long accustomed to sacrifices to idols, was subdued into belief in an Incarnate God, a crucified Christ, the Sacrament of the Altar, Baptism, and all the other teachings of the faith, if not by the good odor of Christian virtue which was made manifest by the good deeds they performed? Do you say that it was miracles which wrought the change? I say to you that miracles without good deeds will never convert men; rather is it that good deeds convert more than miracles." [5] "The true Christian . . . possesses a power which is all his own, which penetrates deeply, which convinces and refutes his adversary: and that energy which he possesses interiorly makes itself felt by those who

[3] XXI. Sopra Amos e Zaccaria.

[4] Quam bonus, VII.

[5] Predica XX.

hear him, in such wise that they seem to be unable to resist it. Whence comes this energy if it be not from God who abides within him, and who works His will upon those who hear? . . . *The nearer a man comes to God by grace, the more efficacious will his preaching be* . . . Live well, then, live in all simplicity, live as a good Christian, that the strength of God may always be with thee. *Holiness of life always brings conviction.* If thou wilt but live holily, thou needest not be afraid of any man." [6]

The *Letter* insists upon learning or knowledge in the preacher, for we shall look in vain for solid doctrine from those who neglect study and particularly the study of the Scriptures and of theology. To such as these the words of Osee are applicable: "*Because thou hast rejected knowledge, I will reject thee, that thou shalt not do the office of priesthood to me.*" [7] Savonarola is persistent in inculcating the very same lesson. His own writings are proof that he practised what he taught, and his *Triumph of the Cross* and *Compendium of all Philosophy* are acknowledged to be veritable wells of learning. English readers can discover for themselves what Savonarola's knowledge was, in the beautiful translation of the *Trionfo della Cruce* by the present learned Provincial of the English Dominicans; and, as Luotto tells us, the Venetian editors of the *Compendio* inscribed upon the title-page the following eulogy:

> Qui cupit alta σοφῶν abstrusaque dogmata nosse
> Hunc legat: hoc uno codice doctus erit.

"Teachers and preachers," says Savonarola, "must be filled with the true wisdom of Christ and His Church." [8] "Philosophy is good in itself, and useful to the Church, and it is necessary moreover for the strengthening of the faith and for the overthrowing of whatever uplifts itself against divine science. Wherefore, whilst the Christian philosopher shows that true

[6] Predica XXXIX. Sopra Giobbe.

[7] Cap. IV, 6.

[8] Predica VII, Sul Salmo "Quam bonus."

philosophy not only is not opposed to Holy Scripture, but rather that it comes to its assistance, he tramples underfoot the proud ones of this world, and the haughty, and the shallow-minded, against whom he directs their own weapons to make their imprudence appear all the greater: he silences them, and valiantly defends the flock of Christ, the lambs, and the little ones against their fury. Natural science has been of great help to the Christian faith in combating the errors, and in humbling the pride of the age and of the wise ones of the time." [9]

But the man who would save souls by preaching must be something better than a student of philosophy, who has learnt the art of word-fencing. His work is sacred, consequently Sacred Science, or Theology, and the Scriptures must be the armory whence he takes his best-tempered weapons, the quarry from which he hews his strongest stones. This is the teaching of the *Letter on Preaching*: it is Savonarola's teaching too. Theology is to be preferred to all other knowledge: therein was that peace in which he would sleep and take his rest. "It ought to be the constant study of the man who would be truly wise." It is the study of theology "which uplifts man above earthly things, which makes him appreciate things not according to the natural light of reason, but in the divine light which strengthens natural reason and purifies the mind in such a manner that man comes to contemplate the goodness of God which he sees reflected in creatures as in a mirror." [10] Theology alone merits the title of wisdom, "since the study of theology makes for man's perfection and brings about a state that is almost that of the blessed . . . Hence, it is as far above all other knowledge as God is above His creatures, and so the Scripture says: *She is an infinite treasure to men, which they that use, become the friends of God.*" (Wisdom, 7: 14).[11]

The Master at whose feet Savonarola knelt was the Angelical Doctor: "I do not know much," he tells us, "but the little I do know I am sure of, for I have always adhered to the

[9] Apologetico, Lib. III.

[10] Apologetico, Lib. I.

[11] Ibid, Lib. II.

teachings of St. Thomas." [12] It is the same Saint who has been pointed out to all Catholic priests by Leo XIII, as *the* theologian of the Church.

II.

The *Letter on Preaching* reminds those who have been called to such an important office that they are to show forth "Evangelical and Scriptural truth according to the interpretation of the Fathers and Doctors of the Church." In his thirtieth sermon on the Psalms Savonarola defines preaching as the "exposition of the Sacred Scriptures," and elsewhere he shows what that exposition must be: "It must not be contrary to, but must be consonant with, faith: it must follow the teachings of the Church, and must not be antagonistic to the doctrine of the Fathers."

Again, he compares preachers to the Ark of setin wood with its four golden rings at the corners, through which the bars of setin wood were to pass for the carrying of the Ark. The bars "*shall always be in the rings, neither shall they at any time be drawn out of them.*" [13] "The rings," says Savonarola, "are the four Evangelists, and therein must preachers always remain; to them must they be always true, that they may study the Gospels and preach the life of Jesus Christ and of His Apostles . . . God has commanded the preaching of the Gospel: '*Go ye into the whole world, and preach the Gospel to every creature.*' [14] They cannot preach the Gospel who will not study it." [15]

Leo XIII in his Encyclical on the Study of Holy Scripture emphasizes St. Jerome's words, that "ignorance of the Scripture means ignorance of Jesus Christ," and the Friar tells us how "St. Thomas calls the Scripture the Heart of Christ, in that His Heart is opened to us in the Scripture." [16] "The end of the Law is Christ"; he says again: "all the Prophets

[12] Predica XI. Sopra l'Esodo.

[13] Exodus 25: 12, 15.

[14] St. Mark 16: 15.

[15] Predica VII. Sul Salmo, Quam bonus.

[16] Quodlib., 12, 27.

spoke of Him, all of them pointed to Him." [17] It is Christ and Christ crucified toward whom the eyes of the Patriarchs turned in longing: "They prefigured Him in Sacrifice; they yearned for Him with all their heart; they beheld Him with eyes of faith . . . by that faith in Jesus Christ crucified were the prophets saved . . . Holy Scripture brings the Christian in a wonderful manner to contemplate Christ, for all Sacred Scripture is directed toward Christ crucified. Hence the Apostle said: '*The end of the law is Christ.*' [18] If a Christian, possessing supernatural life and clean of heart, will read with all humility the writings of the Apostles and the Prophets, and from reading will come to meditation, and by meditation will turn to God in prayer . . . he will come to the knowledge of the supernatural in a most marvelous way, and shall experience those eternal delights which far surpass all the pleasures of this world." [19] "A preacher ought to know Christ alone, and Christ crucified." [20]

In his exposition of Amos and Zachary, Savonarola reminds preachers that it is their duty "first of all to enlighten men in the mysteries of faith, in the things of God, of the Blessed Trinity, the Incarnation of the Word of God; to let men know that their end is eternal life; and to point out clearly the means which will lead them to that life." [21] Now St. Thomas commenting upon the words, '*You are the light of the world*' says there are three things necessary in a preacher who wishes to enlighten others. First, stability, which will prevent him from falling away from truth; secondly, clearness, that he may make himself understood; thirdly, utility, since it must be God's glory he seeks and not his own. "It seems to me," says Savonarola, "that the preachers of our day are not fashioned of setin wood; rather do some appear to be reeds, for they are

[17] Predica VIII. Sopra l'Esodo.

[18] Ep. to the Romans 10: 4.

[19] Sopra il Salmo. *Quam bonus.* XXVI: *Semplicita della Vita Christiana,* Lib. V. concl. XVI, XVII.

[20] Discorso nella Commemorazione de Defunti.

[21] Predica XXV.

empty of good, and bend before every wind . . . Such as they are not worthy Ark-bearers. What is required is strong wood, wood that will bear the brunt of storm and rain." [22] We know full well that the Friar was made of such material. Never did he bend before the storm which his denunciation of the vices of the time raised around him. He was no court-preacher to salve the consciences of his hearers with well-turned phrases and evenly-balanced sentences. He felt deeply, and he spoke from his soul; he aimed at begetting a like earnestness in those whom he instructed.

His discourses were admirable too for their clearness. Like another great preacher of our own day, Savonarola possessed in full measure the gift of what Cardinal Manning called "popularizing theology." His sermons were simple, clear, and to the point, and what he aimed at in his own instructions, he inculcated and impressed upon others. This power of making the deepest truths intelligible to ordinary people, Savonarola learned, as Luotto tells us, from his continual study of the Scriptures. He acted upon the principle that "whosoever desires to speak naturally must speak as others do in ordinary conversation, and not try to be eloquent or artificial . . . Simplicity is more pleasing than artificiality." [23] Wherefore the Holy Scriptures, "written by God who reveals His mysteries through them in a manner altogether admirable," [24] were loved by him, studied, commented upon, and absorbed in such a way that his language and tone of thought were wholly Scriptural. "The Scripture," he tells us, "strengthens the soul in humility and inflames the heart with charity . . . And though the writers inspired by the Holy Ghost lived in different ages and some are more eloquent than others, nevertheless each and all have a style of speech which no other writers possess or could possess, strive as they will." [25]

[22] Predica VII. Sul Salmo. *Quam bonus.*

[23] *Semplicita della Vita Christiana,* Lib. III, concl. 1, 2.

[24] *Apologetico,* Lib. IV; *Trionfo,* Lib. II, C. VIII.

[25] Ibid. Sopra Amos, XXXIX.

The preacher who is alive to the responsibilities of his office "must ever look to what will be of service to his hearers and will eschew all useless topics." [26] "Let not preachers speak on subtle questions," he says, "or of curious things which may tickle the ears, but are of no help to souls that are weak. Such things do not stir up contrition, nor give knowledge of the things necessary for salvation, do not make sin to decrease, nor call the dead to life. Methinks the preachers of to-day are like the singers and flute-players that were in the house of the ruler of the synagogue when his daughter was dead: they sang and piped their mournful songs, which brought tears but did not raise the dead . . . But when Christ entered the house of the ruler and saw the players and the crowd, He immediately sent them forth and then He brought the dead to life. It needs others than Virgil and Aristotle to awaken souls and compel them to attend to what is necessary for salvation." [27]

"Oh! of a truth it is a great benefit to souls to please the people's ears! to turn the praise of Christ to oneself, to have one's mouth full of philosophy, to recite with studied modulation the verses of poets, to leave aside or to put forward in a hesitating way the Gospel of Christ, and to teach the people the proud and foolish wisdom of the pagans which has condemned its very authors to perdition!" [28]

We know from history the style of preaching which obtained amongst many who were imbued with the spirit of the Renaissance, and which Savonarola combated with all his power. We have none of it in our day; but the lesson taught by Savonarola still holds good, a lesson insisted upon in our own day by the present sovereign Pontiff—that preachers should preach the Gospel, in season and out of season, and leave other topics severely alone.

STANISLAUS M. HOGAN, O.P.

North Adelaide, Australia.

[26] Sopra Salmo, *Quam bonus.* Predica VII.

[27] Ibid.

[28] *Apologetico,* Lib. IV.

THE DIPLOMATIC AGENTS OF THE HOLY SEE.

THE discussions regarding the relations of Church and State, and the changes recently made in the Roman Curia by the provisions of the Apostolic Constitution *Sapienti consilio*, suggest a brief historical review of some of the various classes of officials who, at different epochs, constituted the great agency of the Church for communicating with the world (outside Rome) whose interests were closely bound up with those of the spiritual power, instituted to maintain the religious rights of Catholics on every hand. I propose to begin with a sketch of those agents who as ecclesiastics represented the Sovereign Pontiffs at the courts of foreign princes for the special purpose of protecting the spiritual and temporal prerogatives of the Holy See. The first in this order is

The Apocrisiary or Responsal.

The earliest papal diplomatic agent whose tenure of office was somewhat permanent, was termed an apocrisiary, i. e. an envoy or delegate. Although the title was given to the representatives of lesser dignitaries, as we learn from the *Novellae* of Justinian (N. VI, c. 2), it was chiefly employed to designate the papal envoy to the court of the emperor at Constantinople, where a special palace had been assigned as his residence since the days of the first Christian emperor.

The duty of the apocrisiary was to foster peace and amity between the papacy and the empire, to convey the papal rescripts to the emperor, and, in turn, to transmit the replies of the latter to the pope. On account of this last-named function the apocrisiary received from the Romans the title of Responsal. This highly important and delicate mission was generally confided to one of the ablest officials of the papal court, usually a deacon or sub-deacon. More than one of them, as, for instance, Gregory the Great, finished his career on the Fisherman's throne.

The first appearance of a papal apocrisiary at the Byzantine court is a matter of dispute. Some place it as early as 330, the date when Constantine removed the seat of government

to the city which bears his name. Others refer it to the time of the Council of Chalcedon (451). It is probable that temporary envoys were appointed as early as the first-mentioned year; but it is certain that, with several short interruptions, there were permanent representatives of the papacy at the imperial court from 453 until 743.[1]

The oldest extant document in this connexion is a letter of Pope St. Leo I constituting Julian, Bishop of Cos, apocrisiary at the emperor's court. At that time (453) the Nestorian and Eutychian heresies were creating great havoc in the Eastern Church, and several bishops who were infected with these errors were striving, through the representative of the Alexandrine Patriarch, to obtain the imperial sympathy and support. The Pontiff in his letter says to Julian: "See, then, that you watch prudently and loyally over the apostolic interests, which with maternal instinct will inspire in you, as one nourished in the Church's bosom, proper Catholic action against the Nestorian and Eutychian heresies: so that, supported by the Divine assistance, you shall not cease to guard from the vantage-ground of the city of Constantinople against the whirlwind of the aforesaid doctrines. And since the good will of the princes is so manifest, you can with confidence suggest to them what should be made known, and direct their devotion for the utility of the universal Church." [2]

From other papal enactments we learn that the scope of the apocrisiary's activity was by no means limited to the prevention of the spread of heresy. He brought to the notice of the emperor the complaints of private individuals who were oppressed by powerful adversaries. At various times he presented the remonstrances of the popes against the injuries wrought in the Italian provinces by the incursions of the Lombards and the illegal exaction of tribute on the part of the imperial prefects. Again, in any controversy concerning matters of ecclesiastical discipline he was to advise the princes and

[1] Wernz, *Jus Decret.*, t. 2, n. 797.

[2] Ep. XX.

magistrates in order that they might not be deceived into giving a decision contrary to the canons of the Church. Another important duty was to maintain the spiritual supremacy of the Roman Pontiff against the pretensions of the Eastern patriarchs, and also to safeguard the temporal possessions of the pope. At that epoch the papal patrimony was not a political institution, but was simply economic in its scope, consisting of houses, farms, and other property situated in various provinces of the empire. The apocrisiary was to see that the income of these properties was not sequestrated by the officials of the state, but transmitted to the pontifical treasury.

These officials continued to be sent to the imperial court until the period of the Iconoclastic schism, but their power and prestige had long been on the wane in proportion as the interests of the Church had drifted from the East toward the North and West. The last apocrisiary was accredited to Constantine Capronymus in 743. Half a century later the title was revived for the papal envoys to the emperor Charlemagne; but the division of the empire under his successors, together with the frequency of special legations, soon rendered the permanent residence of an apocrisiary impossible and useless at that court. The title alone was retained by the grand almoner of the French monarchs.

The Apostolic Vicars of the Popes.

A second class of papal representatives, the apostolic vicars, reaches back to an even more remote antiquity than the apocrisiary. It is true that they do not properly fall under the classification of diplomatic agents, as their functions were almost exclusively of a spiritual character. Still a brief consideration of their history and duties will not be wholly out of place, since they form a link between the past and the present and help us to grasp the various stages of the evolution of the existing diplomatic service of the Holy See. For the apostolic vicars of the early days became, *mutato nomine,* the legates-born (*legati nati*) of the ninth and succeeding centuries, and these, in turn, gave way in the fifteenth century to the specially

commissioned legates (*legati missi*), the nuncios of the present day.

The presence of an apostolic vicar in Thessalonica, prior to the year 347, is shown by an enactment of the Council of Sardica forbidding clerics of other dioceses to reside in that city: "For since the vicar of the pope dwells there, clerics from all Greece flock thither, and often remain longer than is fitting." In 380, Acolio, Bishop of Thessalonica, was appointed vicar for eastern Illyria by Pope St. Damasus. In ancient Gaul there were apostolic vicars as early as the pontificate of St. Sosimus (417). Likewise we read that Pope St. Simplicius in 482 constituted the Bishop of Seville vicar for Spain, which office was transferred in 514 to the Bishop of Tarragona, while the Bishop of Seville was given charge of Andalusia and Portugal in the same capacity. Under Pope Vigilius (545) the Bishop of Arles was named vicar for the territory subject to Childebert I. Pisa and Salsburg were vicariates from an early date. "To them the Roman Pontiffs entrusted their offices in certain definite provinces and their metropolitan cities. Their duty was both to watch that the canons were observed by all, and to administer justice in those provinces and metropolitan cities, and to give final sentence there in nearly all cases, leaving, however, whole and entire the rights of the metropolitans." [3]

The object, then, of their appointment was to conserve the integrity of faith and discipline, to remove the causes of discord from amongst the clergy, and decide all cases save those reserved by custom to the Holy See. In order to attain these ends they were vested with most ample power and authority both in judicial and non-judicial matters. They could make a visitation of the churches of their vicariate, examine the fitness of those nominated to the episcopal office, consecrate the metropolitans, receive information concerning the activity of the bishops and clergy, convoke councils, examine appeals directed to the Holy See, and judge, in the first instance, the

[3] Pius VI, Resp. super Nuntiaturis, c. 8, s. 3.

cases reserved to the pope. In a word, they exercised over the metropolitans of their district the same jurisdiction as the metropolitans have over their suffragan bishops.[4]

Legati Nati, or Legates ex Officio.

In the ninth century the vicariates began to decline in numbers and influence. Some few continued to exist, notably that of Sicily which lasted until the closing years of the pontificate of Pius IX. Others were restored to power, as, for example, Arles, which after four centuries of inactivity was revived in 1056 when Victor II appointed Rambaldus as his representative at the Council of Toulouse. Such instances were, however, exceptional, and in their stead arose the *legati nati*, the legates-born, of the Holy See. Apart from some limitation of their powers they differed only in name from the apostolic vicars.

The most ancient of these legations is probably that of Germany, which dates from the year 967, when John XIII appointed Frederick, Bishop of Treves, primate of Germany. Several pontiffs in succession entrusted the same office to the incumbents of that see, and finally Adrian IV (1157) made it a permanent legation. At later dates the same dignity was attached to the Sees of Toledo, Seville, Salzburg, Magdeburg, Mayence, Rheims, Vienna, Lyons, Bourges, Bordeaux, Arles, Pisa, Sicily, Canterbury, York, St. Andrew (Edinburgh), Thessalonica, Carthage, Gnesen-Posen, and Strigonia.

The institution of legates-born, or legates *ex officio*, was the result of the practice of the Roman Pontiffs in designating several consecutive incumbents of the same see to act as their representatives. Since, as a matter of *fact*, certain bishoprics usually possessed this office to the practical exclusion of the others, it came to be regarded in the course of time that they had the *right* to be the official legations of the Holy See. Hence at the death of one of these bishops his successor acquired not only the ordinary jurisdiction over the spiritual and

[4] Sebastianelli, *De Personis*, p. 108.

temporal affairs of the diocese, but also became *ipso facto* the legate of the pope in that territory. In other words, the legation ceased to be *personal*, and, in the terminology of canonists, became *real*, that is, affixed to the see, and was exercised by whomsoever happened to be chosen bishop of that diocese. Hence, in contradistinction to the personal and specially deputed character of the *legati missi*, the rulers of these sees were styled *legati nati*, legates by right of birth or office.

Their authority was, as we have said, practically the same as that of the apostolic vicars. As representatives of the pope they were at first regarded as appellate judges, but later they acted as judges in the first instance for the greater cases, and from their decision there was no appeal, save to the Roman Pontiff. They were obliged to send an annual report by procurator to the Holy See, and every third year they were bound to make it in person to the Supreme Pontiff. The popes reserved the right, which was occasionally exercised, of transferring the legation from one bishopric to another when circumstances rendered it advisable.

In the long run the institution of legates-born did not prove an unqualified success. Often the jealousy of the suffragan bishops made the office so burdensome that the pope was obliged to impose it on unwilling shoulders. More than one legate besought the pope to release him from the duty, and welcomed with open arms the advent of a legate *a latere*. Again, it seems that at times the legates-born were devoid of the tact and learning which the position demanded. Others were negligent in the discharge of their duties, or were infected with the very evils which their office called upon them to repress, and used this hereditary dignity more for their own aggrandizement than for the good of religion.

It was for these reasons that the popes were forced to revert to the former custom of sending to those countries special legates who depended entirely on the Holy See and were strangers to the dissensions and ambitions of the native clergy. These specially commissioned envoys (*legati missi*), like the ancient apocrisiaries, were usually chosen from the officials of

the Roman court, and their authority in the legatine territory superseded the power of the legates-born. The frequency of these missions in the fourteenth century foreshadowed the coming change, and in the following century the legate-born was shorn of all his power and authority, and the dignity has remained ever since *titulus sine re, nomen sine potestate.*[5]

Legati Missi.

The legates-born were replaced by the specially commissioned representatives of the Holy See, the *legati missi.* They differ from their predecessors, not only because they are almost exclusively prelates of the papal court and not native bishops of the legatine territory, but chiefly in the fact that they receive their office and authority from the special and direct delegation of the pope, whereas the legates-born neither sought nor received such personal delegation, since it was attached to the hierarchical position to which they had been raised.

The term *legatus missus* is rather comprehensive in its scope, including, as it does, any official despatched by the Roman Pontiff on a specific mission or office. Hence under this category would be grouped many papal emissaries whose duties are not of an exclusively diplomatic character. Thus the title is correctly given to the deputies sent by the pope to preside over a general council held outside the Eternal City; to the former rulers of the various provinces of the Papal States; to the messengers who bore the greetings of the pope to some exalted personage who was passing through the pontifical dominions; to the prelates commissioned to represent the pope at the baptism, marriage, coronation, or jubilee of a member of the reigning families of Europe. In the present paper we will consider only those commissioned envoys who are employed in the diplomatic service, namely, legates *a latere,*

[5] The Archbishop of Strigonia is one of the very few legates-born who retain a semblance of their ancient power. He has jurisdiction over all the exempt Benedictines, Cistercians, and Premonstratensians, in the kingdom of Hungary.—Achner, *Comp. Jur. Eccl.,* p. 382.

and the ordinary representatives of the papacy, the nuncios, internuncios, etc.

Legates a Latere.

At one time the title of legate *a latere* was borne by many envoys of the Holy See irrespective of their hierarchical rank; but for centuries it has been restricted to members of the College of Cardinals sent on important temporary missions by the Supreme Pontiff. Their peculiar designation, *legati a latere*, is derived from the nature of the cardinalitial office. The fundamental duty of the cardinals, during the life-time of the pope, is to assist him in the government of the universal Church. They are his cabinet officers, the members of his senate, his counselors and advisers, and properly to fulfill their functions they should be constantly at his side. Hence the cardinals are bound to reside in Rome, and so strict is this obligation that the six cardinal bishops who preside over the suburban sees of the Roman district are forbidden to live in their dioceses, but must dwell in the city of Rome proper. Consequently, when a cardinal is despatched on an important mission outside the papal dominions he is said to be sent *a latere Pontificis*, that is, he is removed temporarily from his normal place beside the pope.[6]

The office of the legate *a latere* is always temporary in its duration, as they are sent to negotiate some affair of great and pressing importance, at the conclusion of which they return to the papal court and are relieved of their charge. Among the historic legates *a latere* we may instance Cardinal Pole, who was sent to England during the reign of Queen Mary; and Cardinal Caprarra, who carried out the provisions of the French Concordat of 1801.

On account of the high dignity of the envoy and the importance of his mission, the departure of a legate *a latere* was attended with considerable ceremonial. Two consistories were

[6] Another explanation of the term is sought from the fact that the legate receives his commission and insignia whilst standing at the Pontiff's side. Among the Greeks they are known as legates *a facie*.

usually held, in the first of which the legate was given his brief of appointment, and in the second he was presented with the legatine cross. He then took his leave, accompanied by a suitable retinue of officials who formed a miniature papal court. Outside the walls of Rome the legatine cross was raised and the legate blessed the people. From the moment he entered the territory of his legation the power and jurisdiction of all other papal representatives lapsed into abeyance and remained so until he took his departure.

Chapter after chapter of the *Corpus Juris* is taken up with enactments concerning the extraordinary powers confided to a legate *a latere*. So ample was his jurisdiction that it is far easier to indicate its extent by noting the restrictions than to give a catalogue of what he was empowered to do. Thus, he was forbidden to depose bishops, to unite or dismember a diocese, to confer the primacy on any see, or to examine matters which the pope had specially delegated to another. With these and a few additional exceptions, the legate had almost unlimited jurisdiction, not only over all in his district, but also over those who submitted their cases to him on his journey. Their person and mission were protected by a special censure, which still remains in force, directed against all who maltreated or expelled him, or coöperated in his expulsion from the legatine territory.

In the course of time their powers were more and more curtailed, for it seemed unbecoming that a subject should wield an authority which was practically coextensive with that of his superior. Besides, many bishops complained that the extraordinary powers of the legates rendered their own ordinary jurisdiction almost vain and useless. Hence the Council of Trent (c. 20, sess. 24, de Ref.) restrained the authority of papal legates in favor of the bishops, declaring that henceforth all cases should be heard and decided in the first instance by the Ordinary of the place, and that a legate should not interfere in those cases except when the bishop had neglected to render a decision within two years from the commencement of the trial.

With the curtailment of their powers the practice of commissioning this class of envoys fell into gradual decline, and for a long time they have been sent only on most extraordinary occasions. At the recent Eucharistic Congress held in London, Cardinal Vincent Vannutelli was present in the capacity of legate *a latere*, the first envoy of that title since the days of Cardinal Pole.

The Royal Legation of Sicily.

The almost unvaried practice of the Roman court has been that its legates should be clerics dependent entirely on the will of the pope, who can revoke or restrict their powers and review their decisions. The pope also reserves the right to send a special envoy into the legatine territory during the tenure of office of a permanent legate. Likewise he may interfere directly in any matter, and permit immediate recourse to his own tribunal.

The Sicilian legation claimed to be an institution *sui generis*, for the legate, the king or viceroy, was a layman, who contended that his legatine powers were irrevocable, and who forbade the entrance of other papal representatives into the realm, and insisted on the royal permission for an appeal to Rome and for the execution of papal rescripts. These pretensions were so many schismatical propositions, for the pope could not so limit his authority as to be unable to recall concessions when they militated against the good of the Church.

The king asserted his right to act as the born-legate *a latere* of the pope in the kingdom of Sicily. He also made claim of the most extraordinary powers, as, for instance, the right to grant matrimonial dispensations and indulgences, to confer benefices, and act as judge in ecclesiastical trials. On account of the association of the legatine power with the royal authority, this legation is known in history as the Sicilian Monarchy, and was considered the finest jewel of the crown, since it constituted the king supreme ruler over Church and State in his dominions.

In the early days a special judge, lay or cleric, was appointed

by the king or viceroy for each trial, but in 1570 a permanent tribunal was erected in Palermo. The presiding judge, although chosen by the king, was styled apostolic vice-delegate. A second court was established in Messina toward the end of the eighteenth century.

The origin of these claims is found in a bull said to have been given to Roger I of Sicily by Pope Urban II in 1095, or 1099. Its very existence seems to have been unknown for more than four hundred years, and its alleged discoverer, John Barberius, never showed it to any one. The emperor Charles V made strenuous but futile efforts to discover a copy of the bull. Fifty years after the pretended discovery by Barberius a copy was unearthed in the chronicles of Godfrey Malaterra where it had reposed in oblivion for four centuries.

Authorities differ in regard to the authenticity of this document, but, even though it should be proved genuine, the text clearly shows that at most it was a personal concession made to Roger and his immediate successor, and by no means a hereditary privilege of the rulers of the kingdom of the Two Sicilies. It was a fertile germ of discord for more than three centuries, and was finally abolished by the Italian Parliament, 13 May, 1871, after Pius IX had conferred on the bishops of the kingdom the major part of the faculties claimed by the legate.[7]

JOSEPH J. MURPHY.

Philadelphia, Pa.

[TO BE CONTINUED.]

[7] Cardinal Cavignis, who regards the bull as fictitious, gives an exhaustive treatment of the entire question in his *Inst. Jur. Pub. Eccl.*, Vol. 2, pp. 168-186. His arguments are summarized by Rossi, *Jus Pub. Eccl.*, pp. 51-58. The opposite opinion is defended by Wernz, *Jus Decr.*, t. 2, n. 688.

THE BLINDNESS OF THE REVEREND DR. GRAY:*

OR

THE FINAL LAW.

CHAPTER XIII.

UNEXPECTED VISITS.

WHEN Kerins and his protectors woke on St. Stephen's morning, they soon realized that they had been visited the previous night with sad results. Kerins was savage with them; and they with Kerins. The whole trio were very wroth with the one thing amongst them which had been decent—the dog, Snap.

"What could have that—dog been doing?" said one of the men. "He's savage enough, sometimes. Come here, you brute! What came over you last night, that you allowed a midnight thief to come in and steal and rob everything before him? Come here!"

And the great patient animal came over in his own slow, dignified way, and looked up in the face of his interrogator.

"Do you hear me?" said the fellow. "You are fed and housed to protect us. You weren't drunk. We were, as we had a perfect right to be; and we depended on you, you lazy brute. You can bark and bite at sheep and lambs. What were you doing?"

And Snap put his nose in the air, and emitted a low, long, melancholy howl. It meant clearly:

"True. I'm an unfaithful dog. I saw the evil thing done; and the evil man who did it. I saw him sneak in, and prowl around, and search your pockets, and take your revolvers. And I was silent. He said 'Snap! Snap! Good old dog!' and I couldn't bite him. Besides, what am I, but a poor dog; and how can I, with my canine intelligence, understand the ways of you, great and god-like beings? That man, that thief, was a friend of yours. He came in here; and eat your bread and salt. I saw him smoking and drinking with you there by the fire. How am I

* This novel is copyrighted exclusively for the ECCLESIASTICAL REVIEW, and will not appear in any other magazine in America, Great Britain or Australia.

to distinguish a friend from an enemy? And how was I, a poor dog, to know whether it was a friend that was borrowing your money and your weapons, or a thief that was stealing them?"

But this howl of argument, this canine apology, was not accepted by the superior being, who kicked the poor brute into a corner, and left him, sore and whimpering there.

"Let Snap alone," said Kerins, angrily. "He's not your dog. He's mine. And it was not his fault. 'Twas your own. How often have you been warned to keep yourselves right in these dangerous times, and with such dangerous neighbors?"

"Well, master," said the fellow, "I guess you are as much to blame as us, though you were cute enough to keep yourself all right. But it seems quare that Snap, who will bite a hot iron when he's roused, never gave tongue last night."

"You were too dead drunk to hear him," said Kerins. "When I came home at midnight, all the artillery of England couldn't wake ye."

"Then you went out and left us here unprotected?" said the fellow.

"Yes! I ran down to the old castle for an hour," said Kerins, "an' whin I came back, there ye were, as dead drunk as logs, and Snap between you."

"Well, there's no good wastin' words over it now," said his protector. "It was a *frind,*" he laid much stress on the word, "not an inimy, that cleaned our pockets, and took our barkers. But we'll find him out. By G— we will; and thin it will be a bad night's work for him."

The fellow was savage from his losses; and still more from the insult offered. These men terrorized the country, and to look crossly at them was a legal offence. And now, some rascal had the courage, the absolute courage, to steal into a prohibited place, defy the law of the land, and actually lay sacrilegious hands of theft on its lawful representatives and defenders. It was too bad. And they were determined to resent and revenge it.

Hence, a few days afterwards, as old Mrs. Duggan was throwing out some refuse into the fragrant pit before the door, she was startled at seeing the local sergeant of police and a constable entering the yard. They came slowly along; and then courteously knocked on the half-door. Being bidden to enter, they politely showed a warrant for the search of the premises.

"Yerra," said the old woman, "an' what are ye searchin' fur?"

"Well, that's our business, ma'am," said the constable, "which we'll tell you if we finds anythin'."

The men were out; and only the old woman and her daughter were present; but the two officers were very gentle and respectful; and, although they made a thorough search, and overhauled everything in the place, they discovered nothing but an old, disused gun, which, although it was held without a license, was so utterly worthless that they disdained to take it away with them.

"Now, I can tell you what we came for," said the man. "There was a robbery committed next door on Christmas Night —a double robbery of money and arms; and suspicion naturally fell upon your house, as your people are at variance with Kerins."

"Well, thin," said the old woman, flaring up in defence of the honor of her household, "whoever sot ye upon us, knew nothin' of us an' ours. 'Tis thrue that we have a variance with this Yankee man; but none of our seed, breed, or generation wor ever guilty of robbing and stalin'. I expect 'twas thim blagards theirselves, when in their dhrink, lost their money and their guns; for, begor, they're never sober, night or day; an' whin they're dhrunk, faix we're afraid to go outside the dure, for fear we'd have the heads blown aff of us."

"Well," said the sergeant, "at least, we can say we have found nothing to incriminate any of your family. But, as a friend, I'd advise the boys to be careful of themselves. They're saying things, that, if anything happens, will tell with a jury, against them."

"Thank you kindly," said the old woman, gratefully. "But I'm afeard we'll never know pace agin here."

The same afternoon (it was early in the New Year), one of the leading members of the Defence Union, whose representatives were lodged with Kerins for his defence, called on the parish priest. It was the first time a landlord had ever crossed the threshold of his door; for, although he was known to be a strenuous and bigoted supporter of law, whether civil or ecclesiastical, and knew no cause for dispensation, and no excuse for revolt, meeting every objection with the iron formula: *It is the Law!* nevertheless it was also known that he was, in every sense, the father of his people, and their stern defender against oppression of any kind. It is a position which, in Ireland, is scarcely under-

stood by those who have landed interests in the country, or by the people. If a priest utters a word in defense of his people, he is at once reputed an agitator and revolutionary; if he opposes the popular will from reasons of conscience, he is set down by the people as a friend of their oppressors, and by the governing classes of the country as a conservative ally. The character of Dr. William Gray seems unintelligible—a protector of his people and keenly alive to their interests, yet a strenuous supporter of law, and an equally strenuous opponent of lawlessness. And yet, this is what he was during life, and consistently to the end.

He treated his visitor with all the courtesy due to his rank, bade him be seated, and waited. The latter, with some embarrassment, made apologies for his intrusion, spoke on a few indifferent topics, and then came to the object of his unusual visit. He was somewhat awed by the appearance of this grave man, who, silent and motionless as a statue, gazed steadily through the window, a look of stern expectation in his great grey eyes.

"I do not know if you consider my visit inopportune or unexpected," he said at length, "but I came to say, on behalf of myself and my colleagues, how grateful we have reason to be to you for the stand you have taken against disorder and lawlessness in your parish."

There was an awkward pause, his listener remaining still motionless staring through the window.

The gentleman continued:

"It seems to us, that if all the ministers of religion in the country had adopted the same attitude, things would not have come to the present pass."

"That is," said his host, "things would have remained as they were?"

"Well, I mean," said the other, "that whilst the relations of the people toward the governing authorities might have been improved by slow and constitutional methods, we would not have been plunged into a violent revolution."

"I am quite with you there," said Dr. Gray, now leaning back in his chair, and spreading out his handkerchief, and taking up his snuff-box; "but would you inform me, what slow and constitutional methods were being taken by the landlord class, or by the government, to better the *awful* condition of our poor people?"

"Well, I thought," said the other, somewhat embarrassed, "that things were improving; large reductions in rent were being given; and the country appeared to be prospering, until the agitator and the professional politician came on the stage."

"I want to make a small diversion from this pleasant subject," said Dr. Gray. "Would you mind telling me where you were graduated; for I think you have had a university training."

"In Cambridge," he replied. "I am an M. A. of Cambridge."

"That clears matters a little," said Dr. Gray. "I was afraid you had never been outside of Ireland, like so many of the gentry of the country, and argument there is hopeless. Now, would you mind telling me, what country, and what age, was ever free from agitators and professional politicians?"

Then he added, holding up his fingers:

"Utopia!"

"'Tis true," said the other, reflectively. "But there is something especially rabid and sinister about Irish agitation."

"That's because you are personally concerned," said Dr. Gray. "So far as my limited reading goes, this land revolution in Ireland has been effected with infinitely less violence than any revolution in history."

"You really surprise me, Dr. Gray," said the landlord. "I have been under the impression that it has been the most truculent and unjust agitation ever recorded."

"Then I'm sorry to say that you have read history to little effect," said Dr. Gray. "You, the gentry and nobility of Ireland, have been in exactly the same position toward the people as the aristocracy of France during the reigns of Louis XIV and Louis XV, with this difference, that the oppression of the people, the grinding-out of all the best elements of human life, and the absorption of these elements by one class, selfish and unprincipled, lasted for the space of two reigns in France; in Ireland, it has lasted for centuries."

"Pardon me," said the other. "But was not your Church on the side of the Government then—and on the side of 'law and order'?"

"Yes!" said the other bitterly, his stern face assuming a sterner aspect. "And so much the worse for our Church! It forgot its place as the protector of the poor; and it has suffered a fearful retribution to this day!"

He was silent for a while with emotion; because it was one of the subjects on which he felt deeply. But recollecting himself, he said:

"You remember what a revenge the French took!"

The other nodded.

"Compared to the Irish, it was the revenge of wolves to the harmless complaints of sheep."

"They have beggared us!" said the landlord, gloomily.

"It is not they," said the priest, "it is the economics of the age that have reduced your income. The steamship and the telegraph have beggared you. You have no more reason to complain than if you lost your money from a fall in stocks, or any other daily change in the money-market."

"Well," said the landlord, rising, "Whatever be the value of your arguments, there is one consequence, which, as an Irishman, and I am an Irishman, I deplore. I used to hear my father talk of his people, how loyal, how honorable, how scrupulously exact they were in matters of honesty. I am afraid that, too, has changed. I am afraid that fine sense of honor has been expelled from the hearts of the people; and that, having succeeded in political dishonesty, they are now becoming personally dishonest in their dealings."

The face of the priest flushed with anger; but, in a moment, the terrible truth flashed in upon him. Could he contradict this man? The latter went on:

"In fact, sir, what has brought me here to-day is, to take cognisance of an act of vulgar robbery committed here on Christmas Night."

"What?" said the priest. "I have not heard of it."

"Probably not," said the other. "But it occurred."

"Sit down," said the priest gloomily. "Yes, things are looking bad there."

"On Christmas Night," repeated the landlord, "some fellow, or fellows, broke into Kerins's house, in his absence, stole my men's revolvers, and then—their watches; and then—their money."

It was bad news; but a thought occurred to the priest.

"Could your men be making a case?" he asked. "For you know that is quite possible."

"I cannot say that I like the insinuation, sir!" he said, feeling

that to have a grievance is to stand on firm ground. "But, allowing it to be possible, do you think these men would like to go unarmed in the midst of a hostile population; and be supplied with new revolvers at their own expense?"

"No!" said Dr. Gray. "I am sure they wouldn't like to be compelled to pay anything, from all that I have heard. But, whom do you suspect?"

"Naturally, suspicion falls in one quarter," said the landlord. "We have obtained a search-warrant for the Duggans; and I'm sure that they are the robbers."

"I think you are mistaken," replied the priest. "The Duggans are a rough, passionate lot; but I doubt if any of them would descend so low as to steal."

"Well, we shall see," said the other. "I must now bid you Good-day! and allow me to thank you for your courtesy in according me this interesting interview, and also for your firmness in dealing with disorder in your parish, though you may deprecate it."

And then he added, in an undertone, as if speaking to himself:

"What a pity we cannot understand each other better!"

"Yes!" said the priest. "'Tis a pity! And when men like you, cultivated and well read, and with all the advantages of a university education, fail to understand us, where's the hope."

He had led his visitor to the door. The latter paused there for a moment. He was thinking, in a half-conscious manner, of how pleasant it would be, if he could repeat that visit, and see more of this man, whose courage and intelligence seemed to fascinate him. Every emotion seemed to press toward a renewal and continuance of such happy relations. But, education, prejudice, human respect, dread of criticism, rose up at once, and said: "Nay! this must not be! The thing is quite impossible!"

He hastily said, Good-bye! and strode along the graveled walk toward the gate.

Something similar, too, was agitating the sensitive and emotional nature of the priest.

"What a pity," he thought, "that we can never understand each other! Now, here's a man who thinks on a hundred subjects even as I. We could meet, and discuss the classics, science, human history, even theology; and it would be a mutual pleasure. Again, he thinks as I do on the subject of Law,—great and

mighty conservator of the Universe and of men,—and we might coöperate and ally our forces on the side of righteousness and morality. And yet 'tis impossible—as impossible as to transfer yonder ocean to yonder hills, or bring down her satellite to the earth."

And then the subject struck him of the odious charge he had himself brought against the people of the parish. Could it be true? Had the people gone down so low as to have become mere vulgar thieves and pickpockets? He saw clearly the terrific change that was coming over the people—the people, so dear to the heart of every Irish priest. He saw the old spirit of loyalty to each other disappear; and a new hateful spirit of distrust and suspicion arising. He saw how the "ould dacency" was gone—that manly, honorable feeling that existed beforetimes in the hearts of the people, and would make them rather suffer death than dishonor. He knew that men now shirked their lawful obligations, and defied shopkeepers to attempt to recover their debts by decrees. In a word, the terrible truth came back, enunciated by this landlord, that having succeeded in their political struggles, they had lost, or were losing, the sense of personal obligations; and he groaned in spirit. He knew well that the canker of modern greed had eaten into the hearts of the people; and that the soul was nearly dead. And yet—thieves, midnight thieves, pickpockets? No! he refused to believe that.

CHAPTER XIV.

A Great—Artist.

NOTWITHSTANDING his sarcastic remarks on Henry Liston's projected improvements, the good pastor was determined to make his young curate happy; and, as one of the elements of happiness is a comfortable house, he deputed a certain contractor in the neighboring town of M— to send up painters and paperhangers to the curate's house at Athboy, with definite instructions, however, that things should be done on a more modest scale than the ambition of his young confrère desired. And as the contractor just then was short of hands, he was obliged to send a combination of painter and paper-hanger in one person,

named Delaney, or rather Delane. This person, however, was quite equal, both in dignity and efficiency, to the double rôle. He had been in London, serving his time to some master-painter, and he had had marvelous experiences which seemed to change and develop according to the nature of the place in which he happened to be at work. He had an impressive manner, rather supercilious, until he brought his subjects to his feet, when he relaxed a little; and he had a face that would not be considered remarkable in Italy, but which should have made his fortune anywhere outside that favored land.

It was a handsome face—the real, artist face, inherited from his Irish mother; but, from one cause or another, the pale cheeks looked a little puffed, and slightly pitted; and the thick, black hair, that fell artist-like on his neck, was streaked with premature grey.

But his was an impressive and attractive face; and when, the first morning of his arrival, he made the house resound to some choice pieces from *La Traviata* and *Somnambula,* the little servant, Katie, whom Henry Liston had brought hither from his native town, was prepared, like the Count in the song, "her heart and her fortune [that is, the entire contents of her master's larder] to lay at his feet." There were some reasons, however, why he was unable to resist the dual temptation. It appears, as he afterwards in confidence told the young priest, that he was a blighted being, that he had already had an affair of the heart, which had brought the silver into his hair; and (but this was not a confidence, only an after-revelation) he had a decided predilection for liquid over solid refreshments.

This soon became apparent, although the young priest was anxious to close his eyes against the fact. Because, as he read his Office this first morning in the little parlor, which he intended to make his library and study, he became suddenly aware that the singing in the room at the other side of the hall had ceased. Yielding to a slight feeling of curiosity, he crossed the hall. The artist had vanished. A pile of paint-boxes was on the floor, and a few brushes. A painter's apron was flung over an arm-chair, and a ladder leaned against the wall.

Henry Liston pulled the bell, and Katie appeared.

"Where's the painter gone?" he said.

"I don't know, sir!" she replied. "I thought he was here."

Henry went back to read his Office.

About noon, the artist strolled leisurely in, and commenced an *aria,* just where he had left off at ten o'clock; and when the young curate entered the room, he was leisurely sorting paint-cans and brushes.

"I thought you'd be half way through your work by this time," said Henry, not without some trepidation, as the artist calmly went on doing nothing. "And do you know, Delane," he continued, "I fear you have been drinking."

The artist looked calmly down on the young priest, and said:

"No, sir, not drinking, oh, no! Trying to get up an artificial stimulation of the blood in the brain for this important work? well, yes! I may admit that."

"Do you mean that you cannot work without stimulants?" said Henry.

"No, sir," said the artist. "I don't mean that. I can do ordinary work in an ordinary manner. But, where there is a severe mental strain, I need the help of stimulants,—in a moderate manner, in a moderate manner."

"But where's the severe mental strain here?" said the bewildered Henry. "You have got to hang some paper and paint some wood-work, that's all!"

The artist laughed loud and long, and somewhat sardonically.

"Well, sir," said he, recovering himself with an effort, "as the poet says:

> Where ignorance is bliss,
> 'Tis folly to be wise!

There's no use arguing that question. Here are the cans; here is the oil; here are the brushes; and here is my palette. Now, here also is the exact tint in which the architraves and panels are to be painted. Would you be pleased, sir, to mix them for me?"

"I'd rather not," said Henry, drawing back. "'Tis a trade I haven't learned."

"Not a trade, sir!" said the artist gravely, and with a slightly offended tone. "Not a trade—an *Art* if you please!"

"All right!" said Henry. "But if it is an Art, I presume you have been initiated in it, and that now it comes as easy as walking."

The artist again laughed loud and long. Henry was slightly disconcerted. He began to feel his inferiority.

"Did you ever hear of an artist named Tintoretto?" said the great man, pouring out a little dust on his palette, and moistening it.

"Oh, yes!" said Henry. "Often!"

"Do you know why he was called Tintoretto?" queried the artist.

"No!" said Henry. "I suppose from the place in which he was born!"

"No, sir! but because of his marvelous power of distinguishing color in all its beautiful shades. I belong to the school of Tintoretto!"

"Do you really?" said the curate, with open eyes.

"Yes, sir!" he said, as if he would like to speak modestly, but circumstances were compelling him to be boastful. "I have studied in that school. Titian for color—crude, raw color. Raffaelle for design—!"

"Ah, Raffaello," broke in Henry, with enthusiasm. "The master-mind of all!"

The artist grew suddenly silent and even solemn. He wasn't exactly offended. He only felt as if a youngster had blundered badly; and he was called upon, as a matter of conscience, and against his will, to whip him.

"I don't think much of Raffaelle!" he said sadly.

"What?" said Henry Liston. "Raffaello of the Cartoons—Raffaello of the Sistine Madonna; Raffaello of the—the—why, next to Michael Angelo, he is reputed the master-artist of the world!"

"Ah!" said the artist sadly, "there's the *amachure* again!"

And a deep silence followed,—the curate extinguished; the artist sadly mixing colors on his palette. Suddenly, an idea seemed to strike him, as he felt there was no use in carrying on a conversation in Art with the "amachure."

"The walls have not been prepared, sir!" he said, pointing to the walls of the room.

"Prepared?" said Henry. "How? by whom?"

"These walls should have been prepared by some laboring person," said the artist. "The old paper torn down, the walls smoothed, etc."

"Why, that's your work!" said Henry dubiously.

"My work?" said the artist. "My God, sir," he continued, "this is too bad. I never work except where the place is prepared by one of these laboring persons. Have you a laboring person around the premises? It's an awful waste of time."

And he looked at his watch.

In despair, Henry ran out to fetch in his man-of-all-work, Jem. The artist vanished.

Jem came in reluctantly. He had been smoking leisurely in the stables, and contemplating space.

"This painter," said the curate, "expects this place to be prepared for him. We must pull down all that paper and clean up the place. Where is he? Where's Delane?"

"Where is he?" said Jem, sulkily. "Where is he, but where he always is, his head stuck half-way into a pint down at the 'Cross'?"

"Oh, no, no!" said Henry Liston. "Don't say that! I found him a most intelligent man. He has read a good deal."

"He's the biggest blaggard in Munster," said Jem. "He'd drink the say dry!"

"Well," said the curate, taking off his coat. "Here goes! As no one else will do it, I must do it myself."

And Jem got ashamed of himself, when he saw his master in his shirt-sleeves; and both set to, and had the whole place in fair order when the artist returned.

"Ha!" said the latter, carefully scrutinizing the work, and passing his hand over the wall to find any roughness or stubborn shreds of wall-paper. "Very good, very good, indeed! Very good for a laboring person!"

"That question of laboring persons, sir!" he said, when Henry returned, clothed and washed and in his right mind, "is the question of the future. It is looming up like a thunder cloud on the horizon and some day it will break, and shed fire and brimstone on the land."

"I think if you commenced here!" said Henry, pointing to the wall near the fireplace.

The artist shook his head; took his brush and made a dab of paint near the door; and then retired to the window to see the effect. It was not quite satisfactory.

"As I was saying to you about Raffaelle," he said, rubbing out

the paint, and shedding some fresh powder on his palette, "he is very much overrated. Michael is not so bad. But Sanzio is overrated."

Here he made another dab, retreated to the window and shook his head, and took up his palette again. Henry sat down in despair.

"When I was in London, the master-painter said to me one day, 'Delane,' he said, 'you have no business here. You are an artist, not a tradesman. I see it in your eye. I see it in the contoor of your face. Now, you are to go every day to the National Gallery; and sit down. You are to do nothing, but rest your weary brain, and study the works of the masters. Look at no inferior picture,' he said. 'It will ruin your genius and your taste. Keep a steady eye on the masters. Your wages will be paid as usual'—"

"By Jove! that was generous!" said Henry Liston, forgetting himself, and carried on by the gracious humbug that was addressing him.

"Well," said the artist coolly, "it was, and it wasn't. He expected a reward. He expected to turn out the greatest mind of the century."

"'Twas a pity he was disappointed," said Henry.

"He was," said the artist, "but the fault was not mine. I was blighted in the bud."

The "memory of the past" struck him silent, and Henry noticed, with much sympathy, that he took out a particularly dirty handkerchief, and stealthily wiped away a tear. It was too pathetic; and Henry to relieve the tension of sympathy asked him to continue his narrative. He sniffed a little, gave a little cough, and went on:

"As I was saying, sir, I went every day to the Gallery; and, as I had been ordered, I sat down and studied. Round about me, a crowd of *amachures,* ladies and gentlemen, were looking, watching, daubing, and spoiling acres of canvas, in front of the Cartoons. I watched, studied, and—was silent. One day, as I was about drawing my final conclusions about these Cartoons, a gentleman paused, and stood by me. 'I notice,' he said, 'that you have been here every day for some weeks, studying the Cartoons; and I also noticed, if you will pardon the observation, that you have the artist face—I see it in your nose, in your eye, in

the contoor of your head, in the back of your poll, in the short upper lip that betokens genius and high breeding. Now, I am anxious to get an impartial and honest opinion about these pictures. There's no use in asking these,' he said, pointing to the rabble around, 'but what is *your* candid opinion? Fear not. I am your friend.' Thus encouraged, I stood up, and, after some deliberation, I said: 'I don't think much of them!'"

"What?" said Henry Liston. "In the face of the whole world?"

"In the face of the whole world," said the artist calmly, "and in the face of the stars, and in the face of the firmament, and the waters above the heavens, and the waters beneath, I said: 'I don't think much of *them!*'"

"That was a bold thing to say," replied Henry. "Of course, you gave the gentleman your reasons."

"Certainly," said the artist. "I never give an opinion without reasons. I said, 'You see those Cartoons, their coloring, their lights and shades?' 'Yes,' he said. 'Do you think,' I said, 'that these are the tints of the East, the East with all its vivid colors, strong whites, burning reds, etc.?' 'No!' he said, 'they are not. These are all pale drabs, and greens, and sickly yellows.' 'Don't you see,' I said, 'that the whole thing wants Orientalization?' 'Yes,' he said. 'You're right.' I had him now on the hip. 'Now, look at those figures,' I said: 'Are these the figures of Jewish fishermen, or Roman coal-heavers or stevedores?' 'By Jove, you're right again,' he said. I saw I had now the victory, and I pressed it home. 'Did any one ever see a Jew with these gladiatorial muscles, those firm-set, square jaws, those curly pates? Is not the strength of the Jew in his brains, not in his muscles? Are these rough, coarse, muscular laborers the men who are to change the face of the world?' 'What is your name?' he said. 'Delane,' I said. 'Anything to Delane of *The Times?*' 'Well,' I said, not caring much to pursue the connexion, 'I believe there is some consanguinity, but I prefer to stand on my own legs.' 'This is my card,' he said, handing me his card. 'Any time you call at my house, I shall be happy to see you.' He went away, and I looked at the card."

"Well?" said Henry, breathless with excitement.

"'Twas the card of the first financier in Europe," said the artist. "I said to myself, 'Delane, your fortune is made!'"

"And why wasn't it?" said Henry Liston.

"Why? Oh, why?" echoed the artist in a passionate tone. "Why was Troy taken and burned to the ground, and old Father Anchises put to death? Why did Antony—Mark Antony throw up his kingdom? Why was Ireland lost?"

He stopped dramatically; and Henry Liston thought that as these were rhetorical questions, they needed no answer. But, suddenly, the artist passed into a paroxysm of despair. He struck his forehead violently with his left hand, then covering his eyes with his right hand, he allowed palette and brushes to fall rattling to the ground, whilst he exclaimed:

"Oh, Nina, Nina, thou peerless one, why didst thou come between me and my Art?"

And flinging off his apron with a gesture of despair, he rushed violently from the room.

When Henry Liston had recovered from his fright, he ventured to look. The artist was moving at the rate of ten miles an hour toward "The Cross."

That evening Henry Liston was tormented by the doubt, whether this artist was a consummate blackguard, as Jem declared; or a genius, but one of that unfortunate tribe, who could never come to any good in this world, nor probably in the next. There was no doubt that he had a strong predilection for bottled porter, and an equally strong desire to shirk his work; but Henry Liston was a sympathetic soul, and he had been lately reading a very pathetic book called *Men of Genius,* in which all the tragedies of life seemed to hang on the footsteps of every poor fellow who had the unhappy dower of brains. Now, Henry Liston did not sympathize with the attitude which the world assumed toward men of genius. It kicked them from its doors when alive, and bade them go down and get their sores licked by the dogs; but the moment they were dead, this "world" flung itself into a paroxysm of remorse, and insisted on raising marbles and other heavy materials to their deified memory. It occurred to Henry that one kind word spoken during life might be worth more to these poor tramps from Heaven than a column of adulation in the morning newspapers, when they lay stark and stiff in their shrouds; and that a morsel of bread or a stoup of wine might have been better bestowed on these poor mortal

waifs when alive, than a bust of bronze in the market-place when dead.

Then he had also read how humble people, like himself, were handed down to immortality amongst men, because they had linked arms with genius even once; and how after ages, with tears in their stony eyes, blessed the memory of those who had been kind to the immortals. Hence, he had made up his mind, that as Fate had thrown him across the pathway of genius, no future generations should blaspheme him for coldness or unkindness to a gifted child of the gods. But work had to be done. The pastor, who was quite insensible to such lofty emotions, might come in at any moment, and demand in a hurtful manner, why his work was not carried forward. So Henry Liston, who had been reading in the Life of Sidney Smith, how that wit and philosopher had cheated his horse into working by tying a peck of oats around his neck, which he pursued all day long and never overtook, conceived a brilliant idea of decoying the artist into something like a day's decent labor. He allowed time for the experiment, however; and the following day he did not interfere at all, but left the artist to himself. He found that, at the lowest calculation, the latter had visited "The Cross" at least six times during the day; and he found the sum-total of his day's work was one wall faintly tinted.

When six o'clock struck, and the artist promptly obeyed its summons to rest, Henry accosted him.

"I quite agree, Delane," he said, "with what you stated yesterday as to the necessity of stimulating the brain, when engaged in delicate and fancy work; but I noticed that you had to—ahem, rest six times to-day, and as each interval occupied half an hour, there were three hours lost out of your day's work."

"Lost? No, sir! Not lost," said the artist compassionately. "The energies newly granted on each occasion to the fagged and weary brain more than made up for lost time."

"And this is the sum-total of to-day's work?" said Henry, pointing to the wall.

"Quite so, sir!" said the artist. "I consider that that approaches as near perfection as it is possible for the human mind to accomplish."

"Perhaps so!" said Henry Liston. "But I should like to see a little more done. At this rate, it will take to Easter to finish."

"Ha! there's the Celtic impetuosity again," said the artist. "The fatal flaw in the Irish character—the desire to get things done, no matter how. The total repugnance to the pains that spell perfection."

Henry Liston was abashed in the sight of such genius. Nevertheless, he made his little proposal.

"Well, now," he said, "I am making a proposal that I think you'll accept. To-morrow at noon, Katie will have dinner ready for you. I shall allow you a bottle of porter at your dinner; and then, when you close your work at six o'clock, you can have as much as you please!"

"You mean, of course, sir," said the artist, with consummate politeness, "at your expense?"

"Well, that's an after detail," said Henry, diplomatically. "What do you say to the general programme?"

"Impossible, sir! Utterly impossible!" said the artist with an emphasis that swept the young curate off his feet.

"Where's the objection?" said Henry faintly.

"One o'clock to six p. m.,"said the artist. "Five hours of the severest mental strain! No, sir! Impossible! Reason would totter on its throne; and you would have an artist maniac in your house!"

"Well, make your own terms, then!" said Henry impatiently. "You must keep at your work now. What do you require?"

"Must! Must! Must!" said the artist musingly. "Do you know, sir, that it is the first time in my long and chequered career that opprobious epithet has been leveled at me!"

"Well, you know what I mean," said the curate. "I don't want to hurt your feelings—"

"And you have hurt them, sir! You have racked and wrenched the sensitive chords of my soul!"

Here the dirty pocket handkerchief was requisitioned again; and Henry Liston was in despair.

"Look here, Delane," he said at length, "I'll put six bottles of stout there on the sideboard to-morrow, if you give me your word of honor that you won't touch them until your work is done!"

"I accept the treaty!" said the artist. "But you should be careful of your language. You never know when you may drive a blighted being to despair!"

CHAPTER XV.

A Peace-Offering.

GRADUALLY, and as it were tentatively, the people of the parishes at Doonvarragh and Athboy came back to their senses after the fevered feeling at Christmastide; and when the schools reopened after the holidays, they were speedily filled. A few hung back, waiting to see how the tide would turn, for that terrible taint of moral cowardice, and total lack of individuality, is almost universal in the Ireland of to-day. Then, when after the first few days' filtering, the crowds of children began to flock to the schools, the remnant thronged after; and Carmody, the assistant, took his place every day, and assumed his rightful command over the pupils committed to his care.

Nevertheless, and although in other ways victory remained with the pastor, he still kept his house open to the young Wycherlys for their daily tuition in Latin. It was terribly irksome to a solitary man; and many a time, when bending over his Suarez or St. Thomas, he felt his attention engaged and called away by the necessary supervision of the studies of these boys, he repented that he had been so hasty; and would gladly welcome the time when their matriculation studies would end. And now there came in the fresh complication of his niece? How was he to combine the education of those Protestant lads and his niece? Was he running risks? Again, he felt that the more he fled from Fate, the more relentlessly did Fate pursue him. Clearly, his old age was not to be, what he so often dreamed it would be, a period of unruffled serenity preluding the eternal calm.

The first evening that these home-classes opened after the Christmas holidays, Dr. William Gray said to his niece after dinner:

"Those boys will be coming down this evening, Annie. They are nice, well-conducted lads, although they have not had the guidance of a mother's hand; and you must be kind with them."

These words, "the guidance of a mother's hand," touched the heart of the young girl, who had just learned the pang of a bereavement similar to theirs. It softened her toward them, although her prejudices were very great.

"I'll do my best, Uncle," she said.

"You see," said her uncle, "you are very much advanced in your studies; so much so indeed, that you have surprised me. And you will be able to superintend their studies for a while, and direct them. I am so busy about other things."

"But, Uncle, you must let them know that I'll not stand any nonsense. If I am to direct their studies, they must be prepared to obey."

"I think you'll find that all right," said her uncle. "Get your books down, and I'll show you how to commence."

The first evening's experiment was not a success. The two boys were actually alarmed when they found that they were to be guided and taught by a particularly beautiful young girl, not older than themselves. Jack's face flushed with nervous excitement, as he took his seat opposite Annie O'Farrell. Dion stared, and stared, as if he saw an apparition.

"Now," she said, "get your books. You," she said, looking at Jack Wycherly, whose eyes fell under her glance, "must commence Cæsar at once simultaneously with your Latin Grammar. And you—what are you staring at?"

"I can't help it!" said Dion.

"Can't help what?" said Annie severely.

"Can't help looking at you!" said Dion candidly.

"If you can't find your books more attractive than me, I guess the sooner you leave here the better."

And Dion pretended to be very much engrossed in Henry's First Latin Book.

Jack was toiling slowly at his exercise: "Balbus murum aedificat!" the dreaded Cæsar lying before him. Occasionally, and very timidly, he stole a glance at the fair face that was bent over her own studies; but instantly dropped his eyes again. And for some time there was silence in the room.

The girl's thoughts were so engrossed with her novel position of teacher in classics, that she never noticed how the boys looked, or whether there was anything attractive about them. But once or twice, as she pointed in a dictatorial manner to some error in his primitive Latin composition, she noticed that Jack had silky flaxen hair, a very broad white brow, and very pale hectic cheeks. Then, she thought she would see what color were his eyes; and she questioned him. He looked up. They were deep blue, and, in the lamp-light, dark and lustrous. Her eyes fell before his. And she wondered at herself.

After a quarter of an hour, Dion became restless. He was struggling with a difficult declension, and a new word—*navis*. It was a horrible declension, but the meaning of the word lit up the whole place, because it revealed the shining seas, and the stately vessel, full-bosomed and straining to the wind; and he saw the white foam curling around her prow and in her wake; and he smelled the tar of the ropes and the odor of the bitter brine together.

"I say, Miss O'Farrell," he said, looking up, "is *navis* the Latin for ship?"

"Yes!" she said curtly. "How do you decline it?"

"*Navis, navis, navi, navem,*" said Dion, and stopped there.

"Go on," she said.

"It has no vocative," said Dion.

"Why?" said Annie.

"Because you can't call a ship!" said Dion. "It's neither man or woman. It's a thing!"

"Then why do the sailors always speak of a ship as 'she'?" said Annie. "*She* tosses, *she* heaves, *she* tacks, *she* goes before the wind? Is that so?"

"By Jove, Miss O'Farrell," said Dion enthusiastically, "you're a born sailor. Where did you pick up all that? And you're right. Then I am to call *navis* in the vocative case?"

"Yes!" said Annie curtly.

"Is there any other Latin name for a ship, besides *navis,* Miss O'Farrell?" said Jack, somewhat shyly.

"Yes!" she said promptly, "*puppis!*"

The boy flushed crimson with anger; and a deep frown came down on his forehead. He closed his book, put it aside, and rose up.

"Come, Dion," he said, "we have been trespassing here, I perceive, and are not expected to remain any longer."

Then turning to the bewildered girl, he said:

"Would you kindly thank your Uncle for his courtesy toward us—"

"What—what's the matter?" said Annie, now quite frightened. "I have said nothing—done nothing—"

She was now standing, and was nearly as tall as the elder boy. Whilst a deep flush of anger covered his pale face, she was now pale and concerned. She did not know what had happened; or

given occasion to such feeling. Then, in a moment recovering herself, and remembering the fatal word, she said hastily:

"One moment, please, and I shall explain."

And going over to the bookcase she took down a ponderous Latin dictionary; and, opening it, she showed the two lads the word "puppis"; and its meaning—"the stern of a ship; hence the ship itself."

The boy murmured an apology, pleaded ignorance, asked pardon. All in vain. The girl's vanity and temper were touched; and she remained silent during the remainder of the lesson.

When the boys were departing, they held out their hands shyly. She touched Dion's hand gently; but put down her hands by her side, when Jack offered his. And, looking him straight in the face, she said:

"I wish you to remember that, whatever be the custom amongst rude boys, it is not usual for ladies to use offensive expressions, especially when there was no provocation."

And she did not accompany them to the door. So the first lesson was not a great success.

When she narrated the little circumstance to her uncle at tea, he smiled, that is, he said, "H'm!" twice, and then said:

"It was a most awkward expression. And really, Annie, you cannot be surprised that the lad resented it. Remember, that he has hardly any knowledge of Latin; and the similarity of the words is certainly very striking."

"But," she said, "he should have known that I—that no young Catholic girl, would use an offensive word like that."

"They know nothing of Catholics, except what they have seen of us through stable boys and rough servants," said her uncle. "But, do you know, I rather like the lad's spirit. It's just what I'd have done, had I been in his place."

"Really, Uncle," she said, "is that so?"

"Quite so. I only hope that your explanation will be accepted, and that the lads won't stay away."

"But, if these misunderstandings arise too often," said his niece, "it will be rather awkward."

"No danger," said her uncle. "You'll always find that when a mistake has been made, it is generally a security against a second. And then," he added, "after all, it will brighten life a little for you; and a presbytery in Ireland is not the most cheerful place in the world for a young girl."

As the two young lads wended their way homeward, the elder got an unmerciful chaffing from his brother.

"Well, Jack, you did put your foot in it, this time, and no mistake. By Jove, but wasn't she grand though for a little Yankee girl."

"I don't think I'll go there again," said Jack, sulkily. "That girl would want to boss us out and out."

"You're right," said Dion, with a smile. "We won't go there again. I'll tell Pap what she said; and we won't say a word about the Latin for 'ships'."

"But would that be fair?" said Jack. "After all, it was I who made the mistake."

"Well, you see, the whole thing is this," replied Dion. "If you say you don't want to go again, there's an easy way out of the trouble. Just let me tell Pap, that a Yankee lass called us "Puppies"; and there's an end of it."

"Yes! But would that be true?" said Jack.

"Of course it is," said Dion. "You asked her another name for a ship, besides *navis,* and she called us 'Puppies'."

"But she didn't," said Jack.

"Now, look here, Jack," said Dion, "where's the use in humbugging? You want to go, so do I. I think I'm first in the running too. She shook hands with me, and she refused to touch your hand. My! But, but wasn't she grand?"

"In any case, we must tell Pap," said Jack. "I'll keep nothing back from him."

The result was that, when Miss Annie O'Farrell entered the room of studies the following evening, she found the two young gentlemen before her; and, as she took her seat, she was aware that a huge bouquet of the most delicious white and purple violets, daintily placed in a pretty vase of crimson glass, was neatly arranged between her books. This time she flushed with pleasure, until her face was as crimson as the glass; and a glad smile of delight crept over her features. For she, too, had had her anxious thoughts after the events of the previous night. Had she been precipitate? Was there any cause for her curtness and stiffness toward these lads, who were so well-conducted, although motherless? She recalled with a pang the flushed face of the angry boy—then his tone of remorse and

penitence for a very natural mistake—then his downcast eyes, and the shy advance toward reconciliation that he made, and that she had rudely repulsed. She was angry with herself for having been angry with them; and finally, she thought, that, supposing they would not come again, would it mean a certain desolation in her life? The boys were good-looking, Jack positively handsome. They were nicely-mannered; and it would be a rare pleasure, although she did not deem it such at first, to train their young minds even as hers had been trained. How would it be now, if shyness or some other feeling kept them away forever? She passed that day in a kind of fevered anxiety, wondering, wondering, whether, when six o'clock struck, she should hear their knock. At last the hour came. Six o'clock struck. Five minutes after six. No knock. Her heart sank. Then at a quarter past six the familiar knock was heard; and she watched eagerly as Anne marshaled the boys into the room. Then, after some vigorous efforts to control her emotions, she came in softly, and it was then that the peace-offering and scented symbol of humility caught her senses, and her face flushed with delight. She took up the beautiful flowers, and gazed at them admiringly. Then, burying her face in them, she said gently:

"To which of you am I indebted for these?"

"Jack, of course," said Dion grinning. And Jack kicked Dion under the table.

"To neither of us, Miss O'Farrell," said Jack, "but to Papa."

"To Dr. Wycherly?" said Annie, not too well pleased. She had been hoping that it was a penitential offering from himself.

"Yes!" said Jack. "The fact is, I told Papa all that happened. He said I was an awfully stupid fellow; but that I should apologize and make amends. He then gathered these, and ordered me to bring them and to say how sorry I am for what occurred last night!"

"They are very beautiful," said Annie, still not too well pleased with Dr. Wycherly. "These must be costly, and hard to get just now!"

"Oh, not at all," said Dion. "Why, we have a whole acre under them."

"An acre!" said Annie. "How much is that?"

"Oh, as much as all these grounds put together. But, I say, Miss O'Farrell, you must come up and see them yourself, and let us show you Rohira, and the old castle, and the gypsies."

She looked at Jack, as if asking if he would second the request.

"Father said," he replied in answer to her look, "that it would be a great pleasure if you could come see us. I mean some fine day."

"And if you can pull a boat, you know," said Dion, "we can let you have one, and it is great fun."

"But girls don't row," said Annie, who was an inland-bred young lady, and had never seen the sea, until she put her foot on the steamer.

"Oh, dear, yes," said Dion. "Why, Cora can turn Jack or me."

"And who is Cora?" asked the girl whose curiosity was much piqued.

"Why, she's the gypsy girl down at the Castle on our grounds. She's awfully ugly, but she can do everything almost. If you saw her fighting with her old grandmother, Jude the Witch, and giving her jaw, you'd kill yourself laughing."

"'Sh!" said his brother warningly, dreading another explosion. "Better not speak of these things, Dion. Miss O'Farrell doesn't care to hear of them."

But Miss O'Farrell did; and was dying to know all about the gypsies and their ways, and whether they told fortunes as she had read in books, and whether they were as handsome as they were said to be. But her sense of dignity would not allow her to ask questions, until the happy Dion came to her aid, although his vocabulary and method of expression were not too choice.

"Some day you must tell me all about them," she said, opening her Virgil. "Do you know that at one time people used to read their fortunes in opening this book."

The boys stared at her with open eyes.

"Yes!" she said, with professional pride. "In the Middle Ages Virgil was supposed to be a sorcerer, or magician, you know; and people used to open these pages and guess their futures from the page that first opened to them."

"Jude searches your hands," said Dion eagerly. "Of course it is all rot—humbug, I mean; although she knew all about you, Miss O'Farrell."

Here Jack nudged his talkative brother.

"About me?" said Annie.

"Yes!" said Dion. "Of course, 'tis nothing. She only knew

that you had been in America, and had come over to your uncle, and—"

A pretty violent kick from Jack shut him up.

"You'll come up some day, Miss O'Farrell," said Jack, interfering, "and see all our wonders. I know Pap would be awfully pleased; and you can take away as many violets as you please."

"And we have lilies-of-the-valley, too," put in the irrepressible Dion, "and primulas, and snow-drops. You know father is a botanist, and he sends packets of these early flowers to Covent Garden, London, and everywhere."

"It must be a delightful place," said Annie, musingly. "How do you call it?"

"Rohira. It is an Indian name. Father was in India, you know, and he has all manner of snake-skins, cobras, constrictors, rattlers, ugh! the ugly things. And he has Indian knives, and swords, and funny old guns; but some are mounted in gold and silver, and queer old heathen gods, the ugliest devils—"

"'Sh!" said Jack. "You're forgetting yourself, Dion. Do you know where you are?"

And Jack's remark conjured up a very unusual blush on the brazen cheek of his brother, who, however, speedily recovered himself and asked Miss O'Farrell's pardon very nicely. And that young lady seemed to have fallen into a reverie; and altogether, there was not much serious work done that night. But at parting, Annie was very gracious; and this time she did not put her hands stiffly by her side.

[TO BE CONTINUED.]

P. A. SHEEHAN.

Doneraile, Ireland.

Analecta.

DELEGATIO APOSTOLICA
STATUUM FOEDERATORUM AMERICAE SEPTENTRIONALIS.

E Secretariatu Status.

DAL VATICANO 2 GENNAIO 1909.

Illmo e Revmo Signore,

In risposta alla sua lettera del 14 Decembre testè decorso, N. 420.-d., mi reco a premura di significare alla S. V. Illma, che il Santo Padre ha stabilito, che d'ora innanzi, in tutti codesti Stati Uniti d'America Settentrionale, i Chierici promovendi al Suddiaconato sieno ordinati "*titulo servitii ecclesiae*" anzichè "*titulo missionis*" come fu fatto finora.

Con sensi di ben sincera stima passo dopo ciò al piacere di raffermarmi

Di V. S. Illma

Affmo per servirla

(firmato) R. Card. Merry Del Val.

Mgr. Delegato Apostolico,
Washington.

S. CONGREGATIO CONSISTORIALIS.

I.

Dubia de Competentia.

Beatissime Pater,

Cardinalis Praefectus S. Congregationis de Propaganda Fide ut rite, sicuti debet, exsequi valeat praescripta Constitutionis Apostolicae *Sapienti consilio* et adjectae Ordinationis a Sanctitate Vestra confirmatae, quae fuerunt edita diebus 29 Junii et 29 Septembris labentis anni 1908, eorum quae sequuntur dubiorum solutionem postulat.

I. Utrum Vicariatus Apostolici, qui tanquam suffraganei pertinent ad provincias ecclesiasticas a jurisdictione Congregationis de Propaganda, vi memoratae Constitutionis exemptas, jugiter subsint eidem Congregationi de Propaganda.

II. Utrum Congregatio de Propaganda, ob peculiaria adiuncta Moderatorum dioecesum et missionum in longinquis regionibus Indiarum, Tonkini, Sinarum, Japoniae, Australiae, Oceaniae aliisque huiusmodi, etiam in posterum concedere possit Episcopis, Vicariis Apostolicis, Praefectis vel Moderatoribus missionum *formulas* facultatum, quarum plures matrimonium respiciunt.

III. Utrum eadem Congregatio adhuc tribuere valeat titulum *Missionarii Apostolici ad honorem*, additâ solita facultatum *formula.*

IV. Cum S. Congregatio de Propaganda teneatur deferre ad S. Congregationem Rituum "quaecumque attingunt sacrorum rituum disciplinam," quaeritur, utrum hoc praescriptum respiciat rituum disciplinam prout ipsa determinatur ac circumscribitur a Constitutione *Sapienti consilio*, an extendatur quoque ad facultates Missam, divinum Officium aliaque spectantes, quas ante largiri consueverant sive Congregatio Rituum sive etiam Congregatio de Propaganda.

V. Utrum Congregatio de Propaganda deferre debeat ad Congregationem de Religiosis etiam quidquid attingat congregationes missionarias tum virorum quum mulierum, quarum

constitutiones a Congregatione de Propaganda approbatae fuerunt.

VI. Utrum Congregatio pro Negotiis rituum orientalium valeat etiam in posterum concedere dispensationes matrimoniales mixtae religionis ac disparitatis cultus.

VII. Utrum acta Conciliorum, quae celebrari contigerint in territorio Congregationi de Propaganda relicto, remittenda sint ad Congregationem Concilii.

VIII. Utrum etiam Officiales, qui in officio aderant ante diem 4 Novembris 1908, teneantur iusiurandum emittere per Legem generalem diei 29 Iunii 1908 praescriptum.

IX. Utrum Collegia Americae Septentrionalis, Hyberniae et Scotiae dependere pergant a Congregatione de Propaganda, et utrum eorumdem alumni praestare teneantur iusiurandum praescriptum ab Urbano VIII, die 24 Novembris 1625.

X. Utrum etiam alumni Americae Septentrionalis, Canadenses, Hyberni etc., qui ex iure fundationis instituuntur in Collegio Urbano de Propaganda, emittere obstringantur posthac memoratum iuramentum ab Urbano VIII praescriptum atque in forma et terminis deinceps statutis ab Alexandro VII per Bullam diei 20 Iulii 1660 pro cunctis Collegii Urbani alumnis.

XI. Utrum Cardinalis Praefectus Congregationis de Propaganda poterit adhuc concedere litteras dimissoriales ad sacros Ordines alumnis Collegiorum Americae Septentrionalis, Hyberniae et Scotiae; et an ac quomodo mutare oporteat titulum *missionis*.

XII. Utrum et qua ratione immutandus sit titulus *missionis* quoad alumnos Collegii Urbani de Propaganda, qui pertinent ad provincias ecclesiasticas et dioeceses a Congregatione de Propaganda avulsas.

Sacra Congregatio Consistorialis superius relatis dubiis circa praescripta Constitutionis Apostolicae *Sapienti consilio* et adiectae Ordinationis, iuxta mentem a SSmo Domino declaratam, die 12 Novembris 1908 respondendum censuit:

Ad I. Affirmative, dum ita permanent. Expedit tamen ut S. Congregatio de Propaganda, quamprimum fieri possit, me-

moratos Vicariatus erigat in dioeceses, eosque proinde deducat ad ius commune.

Ad II. Affirmative, re tamen agitata et composita cum S. Congregatione de Sacramentis.

Ad III. Affirmative quoad sibi subditos.

Ad IV. Affirmative ad primam partem, negative ad secundam.

Ad V. Etiam quoad congregationes religiosas, quarum regulae seu constitutiones approbatae sunt a Congregatione de Propaganda, standum praescriptis Constitutionis *Sapienti consilio*.

Ad VI. Affirmative, excepto tantummodo privilegio Paulino, quod pertinet ad Congregationem S. Officii.

Ad VII. Negative.

Ad VIII. Negative, verum congruit ut omnes illud emittant.

Ad IX. Collegia Americae Septentrionalis, Hyberniae et Scotiae posthac pendebunt a S. Congregatione Consistoriali. Iuramentum autem ab alumnis praestandum servetur, reformandum tamen erit iuxta novam statuendam formulam.

Ad X. Affirmative, formulâ vero reformanda consiliis initis cum Emo Cardinali Praefecto Congregationis de Propaganda.

Ad XI. Concessio literarum dimissorialium ad sacros Ordines pertinebit ad hanc S. Congregationem, quae, cum necessarium fuerit, immutabit titulum *missionis* in titulum *servitii ecclesiae*.

Ad XII. Emus Cardinalis Praefectus Congregationis de Propaganda mutabit pro memoratis alumnis titulum *missionis* in titulum *servitii ecclesiae*.

G. Card. DE LAI, *Secret.*

L. * S.

SCIPIO TECCHI, *Adsessor.*

II.

Proposito dubio, ad quam S. Congregationem spectet dispensare a iureiurando, emisso ab antiquis Collegii Urbani de Propaganda Fide aliorumve Collegiorum alumnis, qui subsunt dioecesibus ad ius commune nuper deductis, quique facultatem petunt de dioecesi cui iuramento obstringuntur in aliam trans-

eundi; S. Congregatio Consistorialis, re mature perpensa, iuxta Constitutionem *Sapienti consilio* respondit: *spectare ad S. Congregationem Concilii.*

Datum Romae, ex aedibus eiusdem S. Congregationis, die 7 Ianuarii 1909.

SCIPIO TECCHI, *Adsessor.*

L. * S.

S. CONGREGATIO INDICIS.

DECRETUM DE PROHIBITIONE QUORUMDAM LIBRORUM.

Feria II, die 4 Ianuarii 1909.

Sacra Congregatio Emorum ac Rmorum S. R. E. Cardinalium a SSmo Domino Nostro Pio PP. X Sanctaque Sede Apostolica Indici librorum pravae doctrinae, eorumdemque proscriptioni, expurgationi ac permissioni in universa christiana republica praepositorum et delegatorum, habita in palatio Apostolico Vaticano die 4 Ianuarii 1909, damnavit et damnat, proscripsit proscribitque, atque in Indicem librorum prohibitorum referri mandavit et mandat quae sequuntur opera:

JÉHAN DE BONNEFOY, *Les leçons de la défaite, ou la fin d'un catholicisme. Paris, Librairie critique E. Nourry, 1907.*

— *Vers l'unité de croyance. Ibid., 1907.*

— *Le catholicisme de demain. Ibid., 1908.*

HENRI LORIAUX, *L'autorité des Evangiles. Question fondamentale. Paris, Emile Nourry, 1907.*

JEAN VRAI, *Ephémérides de la Papauté. Paris, Fischbacher, 1904.*

T. SMYTH-VAUDRY, C. PR., *The Christ-founded Order of the Secular Priesthood.—Montreal, Lorell and Son, 1906.*

ROMOLO MURRI, *I problemi dell'Italia contemporanea. Vol. I. La politica clericale e la democrazia. Ascoli Piceno, Gius. Cesari; Roma, Società naz. di Cultura, 1908.*

MELCHIOR CANAL, *Eléments de psychologie concrète et de métaphysique. Toulouse, Edouard Privat. Paris, Henri Didier, 1907.*

Itaque nemo cuiuscumque gradus et conditionis praedicta opera damnata atque proscripta, quocumque loco et quocumque idiomate, aut in posterum edere, aut edita legere vel retinere audeat, sub poenis in Indice librorum vetitorum indictis.

Emmanuel Barbier, decreto S. Congregationis, edito die 25 Maii 1908, quo quidam libri ab eo conscripti notati et in Indicem librorum prohibitorum inserti sunt, laudabiliter se subiecit.

Quibus SSmo Domino Nostro Pio Papae X per me infrascriptum Secretarium relatis, Sanctitas Sua decretum probavit, et promulgari praecepit. In quorum fidem etc.

Datum Romae, die 5 Ianuarii 1909.

F. Card. Segna, *Praefectus.*

L. * S.

Thomas Esser, O. P., *a secretis.*

VICARIATUS URBIS.

Decretum de Prohibitione "Rivista di Cultura."

Cum libellum periodicum nuperrime editum, qui inscribitur *Rivista di Cultura — Direzione e Amministrazione: Roma Piazza S. Eustachio, 83—Gualdo di Macerata,* christifidelibus detrimento esse putemus et scandalo; eumdem, auctoritate nostra ordinaria, prohibemus et proscribimus, atque prohibitum et proscriptum declaramus.

Nemo ideo eum legat vel eidem se consociet, sub poena peccati gravis. Praeterea si quis e clero saecularis vel regularis id fecerit, noverit se suspensionem a divinis ipso facto incurrisse.

Obiter admonemus facultatem generalem legendi libros prohibitos contra decretum hoc nostrum minime valere.

Datum Romae, die 28 Decembris 1908.

Petrus Respighi, *Card. Vicarius.*

L. * S.

F. Can. Faberi, *Secretarius.*

S. CONGREGATIO RITUUM.

I.

De Modo se gerendi in Canendis Hymnis coram SSmo Sacramento exposito.

Rmus Dnus Dominicus Pozzoni, Episcopus titularis Tavian. et Vicarius Apostolicus missionis Hong-Kong, a sacrorum Rituum Congregatione sequentis dubii, ob maiorem perspicuitatem aliquantulum reformati, authenticam solutionem reverenter expostulavit, nimirum: utrum in functione quae coram sanctissimo Eucharistiae sacramento publice exposito peragitur, dum, ante hymnum *Tantum ergo*, cantantur alii hymni, vel antiphona *Regina coeli* tempore paschali, vel canticum *Magnificat* per anni decursum, sacerdos celebrans et ministri stare debeant aut manere genuflexi.

Et sacra Rituum Congregatio, ad relationem subscripti Secretarii, exquisita Commissionis liturgicae sententia, re sedulo perpensa rescribendum censuit: Affirmative ad primam partem, negative ad secundam.

Atque ita rescripsit, die 6 Novembris 1908.

S. Card. Cretoni, *Praefectus.*

L. * S.

✠ D. Panici, Archiep. Laodicen., *Secretarius.*

II.

De Consecratione Altaris per se stantis et cum Mensa a quatuor columellis sustentata.

R. D. Sebastianus Giorgio, caeremoniarius Rmi Dni Episcopi dioeceseos Andriensis, de eiusdem consensu, sacrorum Rituum Congregationi sequentia dubia, pro opportuna solutione, humiliter exposuit, nimirum: in ecclesia matrice S. Sabini, civitatis Canosae, dioeceseos Andrien., nuper erectum est altare quod undequaque per se stat, ad formam altaris papalis, et cuius mensa marmorea sustentatur a quatuor columellis item marmoreis; subtus vero est omnino vacuum, nec destinatur, prout in casu decreti n. 3741 *Tridentina* 20 Decem-

bris 1890, ad recipiendam arcam ligneam paramentis asservandis. Hinc quaeritur:

I. An supradescriptum altare consecrari possit.

II. Et quatenus affirmative ad I, ubi facienda sit unctio chrismatis praescripta in fronte altaris.

Et sacra Rituum Congregatio, ad relationem subscripti Secretarii, audito Commissionis liturgicae suffragio omnibusque sedulo perpensis, ita respondendum censuit:

Ad I. Affirmative iuxta plura decreta.

Ad II. Unctio chrismatis, in modum crucis, fiat in fronte, seu in medio spissitudinis anterioris mensae.

Atque ita rescripsit, die 6 Novembris 1908.

S. Card. CRETONI, *Praefectus.*

L. * S.

✠ D. PANICI, Archiep. Laodicen., *Secretarius.*

III.

DE NUTRIENDIS LAMPADIBUS SSMI SACRAMENTI IN DEFECTU OLEI.

Nuper expostulatum est a sacra Rituum Congregatione: an lampades, quae ardere debent ante altare et tabernaculum in quo asservatur sanctissimum Eucharistiae sacramentum, nutriri possint ex cera apum, saltem in maxima parte, quae adhibetur in candelis praescriptis ad Missae celebrationem, iuxta mentem decreti S. R. C. *Plurium dioecesium* diei 14 Decembris 1904.

Et sacra eadem Congregatio, ad relationem subscripti Secretarii, exquisita Commissionis liturgicae sententia, omnibus accurate perpensis proposito dubio ita respondendum censuit: In defectu olei tolerari posse, et remittendum esse prudentiae Episcopi, iuxta decretum n. 3121 *Plurium dioecesium* 14 Iulii 1864.

Atque ita rescripsit, die 27 Novembris 1908.

S. Card. CRETONI, *Praefectus.*

L. * S.

✠ D. PANICI, Archiep. Laodicen., *Secretarius.*

IV.

Instructio pro Editoribus Librorum Liturgicorum cum Cantu Gregoriano.

Quo tutius pleniusque possit obtineri in sacra liturgia etiam quoad cantum optanda uniformitas, merito statutum est, ut, in iis etiam quae ad singula ecclesiarum Propria pertinent, eidem Officio vel Missae eadem regulariter adoptetur melodia, ac proinde ut ante approbationem a sacra Rituum Congregatione rite petendam, iisdem revisoribus cuncta subiiciantur, quatenus illi testari possint non tantum de servatis artis gregorianae regulis, sed etiam de constante melodiarum ea, quae requiritur unitate. Die 27 Novembris 1908.

S. Card. Cretoni, *Praefectus.*

L. * S.

✠ D. Panici, Archiep. Laodicen., *Secretarius.*

V.

Nova instituenda Congregatio Particularis pro Causis tractandis ad Ritum quae pertinent Canonizationis S.D.

Instaurato, ad pristina gerenda munera, tribunali sacrae Rotae Romanae per Constitutionem Apostolicam *Sapienti consilio* die 29 Iunii huius labentis anni 1908, ac proinde revocatis, iuxta decretum seu declarationem sacrae Congregationis Consistorialis diei 27 Novembris nuper elapsi, peculiaribus dispositionibus dd. 23 Octobris 1878 et 19 Decembris 1905, quibus demandatum fuerat Rmis Praelatis Auditoribus officium discutiendi ac iudicandi, in comitiis sacrorum Rituum Congregationis ordinariis Rotalibus, causas minoris momenti Servorum Dei, nempe de fama sanctitatis in genere, de non cultu, de validitate ac relevantia processuum aliasque similes, Sanctissimus Dominus Noster Pius Papa X, referente infrascripto Cardinali sacrae Rituum Congregationi Praefecto, ad easdem causas pertractandas Congregationem particularem constituere dignatus est, quam constare voluit ex aliquot Emis ac Rmis Patribus sacris tuendis Ritibus praepositis, nempe Praefecto,

Ponente aliisque quinque a sacra Rituum Congregatione designandis, nec non ex Rmis Praelatis officialibus ipsius sacrae Congregationis, nempe Protonotario Apostolico, Secretario, Promotore fidei ac Subpromotore. Contrariis non obstantibus quibuscumque, etiam speciali mentione dignis.

Die 9 Decembris 1908.

S. Card. CRETONI, *Praefectus.*

L. * S.

✠ D. PANICI, Archiep. Laodicen., *Secretarius.*

VI.

ANNIVERSARIUM CELEBRARI DEBET PRO ULTIMO EPISCOPO DEFUNCTO, NON AUTEM PRO ADMINISTRATORE IAM AD ALIAM SEDEM TRANSLATO.

In Relatione status ecclesiae Fuldensis Sacrae Congregationi Concilii die 8 Maii 1908 exhibita sequens invenitur postulatum ad Sacrorum Rituum Congregationem pro opportuna declaratione seu sanatione transmissum; nimirum:

Hodiernus Episcopus Fuldensis exponit, post mortem Georgii Ignatii Homp, qui a sede Fuldensi ad sedem archiepiscopalem Friburgensem, anno 1898, translatus fuerat, retenta administratione tantum dioecesis Fuldensis, anniversarium, quod iuxta Caeremoniale Episcoporum pro ultimo defuncto Episcopo celebrandum est, celebratum fuisse pro dicto Episcopo Georgio Ignatio, quamvis administrator tantum erat dum in ipso ad suam novam sedem itinere moreretur. Pro Episcopo vero, qui ultimus in sede Fuldensi mortuus erat, sc. Iosepho Weyland anniversarium fundatum persolutum quidem fuit, non tamen illud quod Caeremoniale Episcoporum postulat. Unde petit, ut Sacra Congregatio, si quid in hac re praestandum adhuc sit, declarare vel sanare benigne velit.

Sacra porro Rituum Congregatio, exquisitis tum Commissionis Liturgicae tum alterius ex Consultoribus suffragiis, attentis expositis una cum specialibus informationibus ex officio assumptis, reque accurato examine perpensa, ita re-

scribendum censuit: *Pro declaratione seu sanatione in casu, facto verbo cum Sanctissimo et prout Ipsi placuerit.*

Quibus omnibus Sanctissimo Domino Nostro Pio Papae X per infrascriptum Cardinalem Sacrae Rituum Congregationi Praefectum relatis, Sanctitas Sua petitam declarationem seu sanationem indulgere dignata est, supplendo de thesauro Ecclesiae et imposito tamen onere hodierno Episcopo Fuldensi applicandi unam Missam lectam pro anima Episcopi Iosephi Weyland. Die 22 Iulii 1908.

S. Card. CRETONI, *Praef.*

L. * S.

✠ D. PANICI, Arch. Laodicen., *Secret.*

VII.

ADDENDA IN MARTYROLOGIO ROMANO.

Quinto Idus Octobris (*11 Oct.*)

Ad calcem post verba *Veronae sanctae Placidiae Virginis:* "Calotii, in dioecesi Astensi, olim Papiensi, Sancti Alexandri Sauli, Episcopi confessoris e congregatione Clericorum Regularium Sancti Pauli, genere, virtutibus, doctrina et miraculis clari."

Decimoseptimo Kalendas Novembris (*16 Oct.*)

Ad calcem post verba *Ratum habuit et confirmavit:* "Muri in Lucania, Sancti Gerardi Maiella Confessoris laici professi congregationis Sanctissimi Redemptoris, quem miraculis clarum Pius decimus Pontifex Maximus Sanctorum albo accensuit."

Sanctissimus Dominus Noster Pius Papa X, referente infrascripto sacrorum Rituum Congregationis Secretario, suprascripta Ellogia de S. Alexandro Sauli Episcopo Confessore, et S. Gerardo Maiella Confessore, approbare dignatus est, ac Martyrologio Romano respective inserenda benigne indulsit. Die 9 Septembris 1908.

S. Card. CRETONI, *Praef.*

L. * S.

✠ D. PANICI, Archiep. Laodicen., *Secretarius.*

S. CONGREGATIO PRO NEGOTIIS ECCLESIASTICIS EXTRAORDINARIIS.

Declaratio authentica de conditione filiorum qui parentes habent mixtos *seu* mestitios, *quoad privilegia Americae Latinae concessa per Litteras Apostolicas* Trans Oceanum *diei 18 Aprilis 1897.*

EX AUDIENTIA SANCTISSIMI.

Die 15 Septembris 1908.

Proposito dubio, an filii *mixtorum* seu *mestitiorum* gaudeant privilegiis Americae Latinae a f. r. Leone PP. XIII per Litteras Apostolicas *Trans Oceanum* diei 18 Aprilis 1897 concessis; SSmus Dnus N. Pius Papa X, referente me infrascripto sacrae Congregationis Negotiis ecclesiasticis extraordinariis praepositae Secretario, haec quae sequuntur declaranda censuit:

Filii *mixtorum* seu *mestitiorum* praefatis privilegiis uti valent, dummodo ambo parentes vere *mixti* seu *mestitii* sint, idest uterque eorum seiunctim absolutam medietatem sanguinis indici vel nigritici habeat.

Et ita Sanctitas Sua publicari et servari mandavit, contrariis quibuscumque minime obfuturis.

Datum Romae, ex Secretaria eiusdem sacrae Congregationis, die, mense et anno praedictis.

R. SCAPINELLI, *Secretarius.*

L. * S.

ROMAN CURIA.

AMERICAN APPOINTMENTS.

Official announcement is made of the following Consistorial nominations:

2 December, 1908: Mons. Joseph Mora, Bishop of Leon, Mexico, promoted by pontifical bull to Metropolitan See of Mexico.

24 December, 1908: Mons. Denis O'Connell, Titular-Bishop of Sebaste and Rector of the Catholic University of America, is appointed Auxiliary of Mons. Patrick William Riordan, Archbishop of San Francisco.

Pontifical Honors.

29 December, 1908: The Rev. P. Leopold Fonck, Professor of Scripture at the Pontifical Gregorian University, and the Rev. M. Eugene Pannier, Professor of Scripture in the Catholic University of Lille, appointed Consultors of the Commission of Bible Studies.

12 November, 1908: Mr. Henry Wakefield, Captain in the British Army, made a Private Chamberlain of Sword and Cape.

4 December, 1908. Mr. Eugene O'Keeffe, of the Archdiocese of Toronto, received the same dignity.

Papal Audiences.

5 January: Mons. Æneas Chisholm, Bishop of Aberdeen, Scotland.

7 January: Mons. Alexander MacDonald, Bishop of Victoria, British Columbia.

9 January: Mons. John Ireland, Archbishop of St. Paul; also Mons. John Farrelly.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

THE APOSTOLIC DELEGATE communicates important change, by order of the Holy Father (Secretary of State), in the title of Ordination for American clerics.

CONSISTORIAL CONGREGATION answers several questions concerning competence of S. Congregations under the recent reorganization of the Roman Curia.

S. CONGREGATION OF THE INDEX censures T. Smith-Vaudry's *The Christ-founded Order of the Secular Priesthood,* and other works.

M. Emanuel Barbier withdraws the books censured by the Congregation last May.

VICARIATE OF ROME proscribes the periodical entitled *Rivista di Cultura.*

S. CONGREGATION OF RITES:

1. During exposition of the Blessed Sacrament the celebrant and ministers stand during certain hymns sung before the *Tantum ergo.*

2. Altar standing in the clear, whose marble *mensa* is supported merely by four marble posts, without anything else underneath it, may be consecrated. The anointing with chrism, in the form of a cross, is made on the frontal thickness of the *mensa.*

3. Allows that in default of oil, beeswax, in at least the same proportion as the rubrics prescribe for the candles at Mass, may be used for the sanctuary lamp. The sanction of the Ordinary is required.

4. Instructs publishers of liturgical books which contain the Gregorian chant for the *proper* offices of churches.

5. A special commission is appointed, from the members of the S. Congregation of Rites, to prepare the minor details occurring in the process of the beatification and the canonization of the Saints.

6. The anniversary Mass prescribed for the late bishop of a diocese each year is to be celebrated for the last Ordinary who died as actual occupant of the see, and not for one who merely acted as administrator of the same whilst holding the title of Ordinary of another diocese.

7. Prescribes certain additions to the Roman Martyrology (11 October — St. Alexander Saul; and 16 October — St. Gerard Majella).

S. CONGR. FOR EXTRAORDINARY ECCL. AFFAIRS makes the authentic announcement that the children of parents of mixed blood, i. e. mulatto or half-breed, may avail themselves of the privileges granted by the Apostolic Letter *Trans Oceanum* (18 April, 1897), provided both the father and the mother are of mixed blood, i. e. each parent individually has an absolute half of Indian or of Negro blood.

ROMAN CURIA: Under this head will be found each month the authentic appointments to bishoprics, nomination to various diginities, papal audiences, and the Vatican transactions that are of special interest to the readers of the REVIEW.

IMPORTANT CHANGE IN THE TITLE OF ORDINATION FOR CLERICS IN THE UNITED STATES.

One of the first effects of the changed status of the American clergy as a result of the transfer from the jurisdiction of the Propaganda to the general disciplinary tribunals of the Roman Curia, is the alteration hereafter of the *title of ordination* under which candidates for the priesthood are to be promoted to the subdiaconate. This title is no longer the *titulus missionis* under which most priests in the United States have been ordained, but a *titulus servitii ecclesiae*, as the following document of the Secretary of State, transmitted to THE ECCLESIASTICAL REVIEW through the Apostolic Delegate at Washington, makes clear. This implies that the *oath* by which every applicant for Holy Orders was hitherto pledged to missionary service within prescribed limits, even if he changed his status from the secular to the religious profession, will be set aside in future.

VATICAN, 2 JANUARY, 1909.

Your Excellency,

In answer to your letter of Dec. the 14th ult., N. 420-d., I hasten to inform Your Excellency that the Holy Father has decided that for the future, in the United States of North America, Clerics who are to be promoted to the Subdiaconate shall be ordained "*titulo servitii ecclesiae*" instead of "*titulo missionis*" as heretofore.

With sentiments of sincere esteem, I have the pleasure to be

Your Excellency's

Most devoted

(Signed) RAPHAEL Card. MERRY DEL VAL.

THE NEW ORGAN OF ECCLESIASTICAL LEGISLATION.

The first number of the *Acta Apostolicae Sedis* notifies bishops that they will no longer receive the documents of new legislation, as heretofore, by direct communication from the office of the Propaganda. All the laws and decrees of the Roman Curia will hereafter be made public through the *Commentarium Officiale* which the *Acta Apostolicae Sedis* represents. The following is the text of the notification:

ILLMIS AC RMIS EPISCOPIS ALIISQUE LOCORUM ORDINARIIS.

Illme ac Revme Domine,

Uti iam A. T. optime novit, SSmus D. N. Pius PP. X Constitutione *Promulgandi,* die 29 Septembris 1908 data, *Commentarium Officiale de Apostolicae Sedis actis* instituit ad leges ecclesiasticas authentice promulgandas atque ad acta S. Sedis rite evulganda. Cum itaque posthac acta S. Sedis nonnisi per huiusmodi *Commentarium Officiale* promulgentur et in vulgus edantur, "nullum in posterum peculiare eorundem actorum exemplar ad Revmos Ordinarios directe mittetur," ut a Secretaria Status, die 31 Decembris proxime lapsi, declaratum est. (Cfr. *Acta,* vol. I, n. 1, pag. 136).

Haec dum Tibi, Illme ac Revme Domine, significamus, primum huius *Commentarii Officialis* fasciculum, speciminis gratiâ, opportunum ad Te mittere ducimus, ut de eiusdem natura ac necessitate rite edocearis. Interim monemus, pretium subnotationis

annuae esse Lib. 12 in Italia, et Lib. 15 in aliis regionibus; litteras autem et postulationes subnotationis mittendas esse ad *Administrationem Commentarii Officialis S. Sedis:* TIPOGRAFIA POLIGLOTTA VATICANA, ROMA.

Et reverentiae nostrae sensus A. T. ex animo profitemur

Addictissimi in Christo

MODERATORES

Commentarii Officialis *Acta Apostolicae Sedis.*

(Palazzo della Cancellaria, Roma).

Romae, die 1 Ianuarii 1909.

The purpose and advantage of this method of publishing the disciplinary enactments of the legislative authority of the Church are obvious. The old objection, frequently used in cases of accident, that the bishop did not receive official notice of new legislation, and that therefore it was not to be regarded as binding, because not properly promulgated under his jurisdiction, is made void by the new method. By it a law is deemed sufficiently promulgated if published in the *Acta*, which are accessible to all ecclesiastics.

The text of the enactments is uniformly stated, simultaneously made known, without preference, in any part of the world. This prevents misunderstandings that may arise from errors in copying and from comments in unofficial organs.

Every priest is enabled practically to inform himself of the current canon law, without depending upon the industry or care of the Ordinary to communicate the same to his clergy. It is to be presumed that a law enacted and promulgated by the Holy See is to be enforced, unless the bishop *expressly* suspends its application for reasons which he must make known to the Holy See. Thus the efficiency of Pontifical legislation is furthered, and the permitting of the written law to stand merely as a dead letter in the statute-book will be, to some extent, done away with.

The first number of the *Acta* contained the Constitution and Rules of the new Congregations, together with the personnel of the different tribunals which regulate the disciplinary action of the Universal Church.

The second number contains several items of legislation and interpretation grouped under separate heads. We shall make it our duty to select from these documents such as have direct application to the conditions of the countries in which THE ECCLESIASTICAL REVIEW circulates, with proper comment whenever the need of such appears to call for it.

A CATHOLIC MISSIONARY AID SOCIETY.

In the February number we printed a communication from the Rev. C. W. Currier urging the establishment of a central Missionary Aid Society to take the place of the numerous appeals for collections under various heads by which the faithful are being importuned without adequate results in behalf of the objects to be benefited. The writer referred to the recent establishment of such a society in the Diocese of Pittsburgh. For the benefit of those who may desire further information on the subject, we print the Letter of Bishop Canevin which he addresses to his clergy on the subject, together with a leaflet giving the object, method of organization and government of the Catholic Missionary Aid Society as established by him for the Diocese of Pittsburgh.

LETTER OF THE BISHOP.

January 14th, 1909.

Rev. and Dear Father:

The Missionary Aid Society is fully explained in the leaflet which accompanies this letter.

Although our diocese is large in numbers, we must all admit that many of our people have seldom been taught or given an opportunity to contribute regularly to the propagation of the faith in countries still heathen or in places without priests or churches.

The Missionary Aid Society is intended to assist in extending the Kingdom of Christ in the most needy missions of foreign lands as well as of our own country.

No part of the funds of the Society is to be used within the limits of the Diocese of Pittsburgh. The work is to be altogether unselfish, so that it may arouse and increase the spirit of Catholic zeal and missionary effort in the hearts of priests and people,

and make us sharers in the blessings and rewards of those who labor for Christ and with Christ in teaching all nations and saving souls.

Pastors are requested to establish this Society in their parishes without delay.

Rev. Peter C. Danner, 165 Steuben Street, Pittsburgh, West End, Pa., has been appointed Diocesan Director. All communications in regard to the Society should be addressed to him. Leaflets and certificates will be furnished by him to parish directors.

Wishing you every blessing,

Yours sincerely,
✠ Regis Canevin,
Bishop of Pittsburgh.

CATHOLIC MISSIONARY AID SOCIETY OF THE DIOCESE OF PITTSBURGH.

Object.

The object of this Society is to organize and unite all parishes and individuals of this Diocese in contributing regularly and generously to the work of the Catholic Church in the poorest Missions of the United States and other countries. One strong, systematic, and permanent Diocesan organization is better than ten weak societies and spasmodic efforts to collect for Missions. No portion of the funds of this Society shall be used to support Missions in this Diocese.

Note.—Pastors who wish, may unite the work and meetings of this Society with the Confraternity of Christian Doctrine, as both are Missionary Societies.

Administration.

The Bishop of the Diocese, who shall be President, *ex-officio,* and an Executive Committee of seven members appointed by him to serve three years, and thereafter, until their successors are appointed by the Bishop, shall have the full administration of the Association; and shall distribute its funds among the Society for the Propagation of the Faith, the Church Extension Society, the Indian and Negro Missions, the Missionary Union, and other Catholic Missionary Works, according to their discretion.

Executive Committee:

Rt. Rev. Regis Canevin,	Rev. Anthony Smelsz,
Rev. Louis M. Woelfel,	Rev. Methodius C. Slatinski,
Rev. Wm. Graham,	Rev. James L. Quinn,
Rev. Bernard P. Kenna,	Rev. Peter C. Danner.

Organization.

(1) The Society will be organized and conducted in the Diocese under the management of a Diocesan Director appointed by the Bishop. The Diocesan Director will be Treasurer and Secretary of the Society, and will, on the invitation of pastors, visit parishes to preach and work in the interests of the Society.

(2) The Society will be established in parishes with the pastor, or some priest appointed by him, as parish director. The parish director shall have power to appoint and remove promoters, and direct their work and meetings.

(3) Parish directors will report the names and addresses of promoters, with their lists of members, and forward money collected to the Diocesan Director quarterly. The quarters end March 31st, June 30th, September 30th, and December 31st.

Promoters.

The usual method for gathering contributions is by means of trusty and zealous persons called promoters, who will be authorized by the parish director to collect offerings and turn them over to him at the time appointed, with the name and address of each contributor, that he may forward them to the Diocesan Director.

Promoters will be provided by the parish director with certificates to be given to members when they have paid their annual dues in full. These certificates will be issued by the Diocesan Director. *On the faithful diligence of the parish director and the promoters rests the success of the work.*

In parishes where the Society is not yet thoroughly organized, tne Diocesan Director may appoint promoters and receive contributions through them.

Persons may become members by sending their contributions directly to the Diocesan Director.

Membership.

(1) *Every ordinary member* will contribute to the Society at least twenty-five cents a year.

(2) *Children* under eighteen years of age may become members by contributing at least twelve cents a year, which may be paid in monthly installments of one cent, or semi-annually in installments of six cents.

(3) *Special members* will contribute the sum of one dollar a year or more, according to their means.

(4) *Perpetual members* will contribute twenty-five dollars or more, according to their means. One such contribution enrolls the giver in perpetuity.

(5) Deceased persons may be enrolled by their friends as ordinary, special, or perpetual members.

Living and dead associates share in the merits of the Apostolic labors, prayers, and Masses of the missionaries aided by this Society, and also in the indulgences and other spiritual favors granted to benefactors of missions. Members are requested to say one Our Father and one Hail Mary every day for the spread of the Gospel and Missionary success.

SHOULD WE PLEAD FOR A VERNACULAR LITURGY?

A number of comments on Dr. Campbell's article in the January number have reached us. From among them we select the following as in a measure representative of the views held by the readers of the REVIEW to whom Dr. Campbell's arguments are chiefly addressed. With the exception of one writer, who gives a practical confirmation from personal experience of the plea that the language signifies less to the Catholic than the rite, the criticisms are all more or less adverse to the view taken by Dr. Campbell. The latter did not, of course, question the wisdom, much less the authority of the Tridentine Council, which formally expressed its decision of the inexpediency of introducing the vernacular as a substitute for the Latin in the celebration of Mass. He simply argued that the changed conditions of international communication made it possible to substitute certain languages, extensively used in civilized countries, for the Latin, and thereby make the treasures of the beautiful Catholic liturgy accessible to countless persons who are at present debarred from their apprecia-

tion by the use, apparently, of a tongue with which they are technically unfamiliar. The appeal has a sound motive in view of the tendency on the part of a large section of English-speaking Christians who practically accept the doctrines of the Apostolic Church, and who are anxious for external union with the Roman See, but who are debarred from actual incorporation and communion by what is properly a question of discipline. The reasons which induced the Sovereign Pontiffs in the past to yield, so far as the demands of a common liturgical language are concerned, to the missionary necessities of a people, like the Slavs in the days of St. Methodius, are not unlike those now urged by evidently sincere converts from Anglicanism in behalf of the congregations and the brethren whom they have left behind them, in the shadow of a church which is without the security of valid Orders. The sound of an unfamiliar tongue robs them of the confidence which they would feel in the acquisition of truth.

We print here, as stated above, the impressions and views of a number of readers, fairly representative, not so much of the academic aspects of the subject under discussion as rather of the practical side, which appeals to the pastor of souls whose experience is best calculated to reflect the true feeling of the Catholic people. Father Robert Hugh Benson's view is interesting, inasmuch as it speaks the mind of a recent convert who has not had those associations from early childhood with the Latin, by which the ordinary Catholic, reared in the fold, may be supposed to have become enamored of the traditional forms of our liturgy. His familiarity with the " magnificent English of the Anglican Bible and Prayer-Book " gives to his opinion a special value, when contrasted with that of the other converts, whose natural preference for the vernacular in which they have learned to know the essential truths of the Catholic faith, seems to obscure for them the approach to union with Christ through any other less familiar avenue.

A CONFIRMATION AND A QUERY TOUCHING DR. CAMPBELL'S ARTICLE.

To the Editor, THE ECCLESIASTICAL REVIEW.

The argument made by Father Campbell, page 42 of the January number, that unity of rite, rather than unity of tongue, makes for the sense of unity of communion, I have been able to test for myself not very long ago. I was present at a Solemn High Mass of which the celebrant and ministers were Dominicans and the rite Dominican accordingly. Being a priest, of course I could not but experience the full value of the use of the Latin language; and yet, strange to say, I found myself scarce able to follow the progress of the Mass at first, in virtue of the fact that the ceremonial seemed to be so alien to all my experience. I felt "like a fish out of water." If a Syrian were to use the Roman rite and the Syriac language, I could follow each step of the Mass perfectly; but I was not able thus to follow the Dominican rite, although the Latin language was used throughout!

Apropos of the "Syrian"—I admired the moderation with which Father Campbell treated the rhetoric of Cardinal Capecelatro, who thought that no other tongue but the Latin could succeed in transporting him "into the land sanctified by the life, the miracles, and the teaching of Christ." Query: Did our Lord and the Apostles use the Latin language? What is the real value of the Cardinal's argument in this particular? Or have I quite missed its point?

STUDIOSUS.

SOME THOUGHTS ANENT A VERNACULAR LITURGY.

To the Editor, THE ECCLESIASTICAL REVIEW.

Every clerical reader is well acquainted with the usual arguments in favor of the use of the Latin tongue in our holy liturgy. The points in favor of a vernacular Liturgy seem scarcely strong enough to induce the Church to give up the language sanctioned by centuries of use. A desultory review of some factors of the subject is calculated to make it evident that it is better to retain the Latin tongue in our Liturgy.

A dead language was not introduced at the foundation of the Church for the very good reason that there was no suitable lan-

guage that had fallen into disuse. The so-called dead languages of that time were inadequate in vocabulary, deficient in alphabetic signs, and certainly known only to a few scholars. Moreover, their use would likely have met with governmental objection. To this must be added that the training of the clergy of that time for their ministry was necessarily very brief.

The necessity of preaching the Gospel everywhere demanded the use of a language as nearly universal as possible. Every person with ordinary learning had a knowledge of Greek, therefore this was adopted. When Latin gained the ascendency, Greek was dropped. National prejudice sometimes led the Church to admit the use of other tongues, but she usually ordered that the Latin or Greek be used first and then the translation.

It would seem to be clear that the Church wanted a universal language. Why did she not, then, retain the Greek? She did in the East, but Western antipathies compelled her to drop it in what we know as the Latin Church. From the time of the adoption of Latin no language has been found as nearly universal as that tongue. Every one with any pretension to an education knows Latin sufficiently well to understand the liturgy of the Church. This is particularly true of Europeans. His own language (I speak from experience) enables the Italian to grasp the Latin. The same may be said of the Spaniard. And let us not forget that Spanish is spoken not only in Spain but also in the West Indies, Mexico, Central and South America, and the Philippine Islands. The Latin is a dead language, and yet, as found in the liturgy, it is more universally understood than any living language.

We must learn from our separated brethren, we are told. Protestant Liturgies, being in the vernacular, help the different denominations to retain the affections of their members. As far as their needs are concerned Protestant Churches have respectively a universal language. Episcopalians unable to speak English are few and far between. I have never met a strict Lutheran (I know hundreds of strict Lutherans and as many Reformed Lutherans) who did not speak German. The Presbyterians, the Baptists, the Methodists, etc., find one modern language well able to embrace their number.

Some assert that the introduction of the vernacular will enable us to reduce the size of our churches. If all the congregation is

to hear the words of the liturgy, it will naturally be necessary to have smaller parishes. The need will be there, but the possibility of satisfying that need will not be at hand. Language has nothing to do with the size of the parish, for, no matter what the language, every pastor will prefer a small parish where he can know the exact spiritual condition of all his parishioners. The want of small parishes is just as keen now as it will be if the vernacular be introduced. Large churches exist because we must be ready for unexpected influxes as well as numerous removals of parishioners, because we have not priests enough to take charge of proposed small parishes, because it is only a large parish that can support a school equal to the large State schools with which we must compete. Furthermore, European countries have more churches than they really need, and most of these are large. Other countries of the Latin rite have thousands of very large churches. What are we to do with these great buildings? The only answer is that, be the language what it may, our congregations can not be changed from what they are at present.

Some, a very few, think that the Latin causes many priests to perform the Sacred Rites with an unholy precipitancy. Personally I have yet to see the priest against whom such a charge could be made with justice. In fact I have found that Latin tends to prevent that very fault of unseemly haste. The Latin is a poor language for a man who wants to hurry. You have only to try yourself on the recitation of the Mass in Latin and then in English. The saying of the Latin will require nearly twice as long a time. Rest assured that the priest who rushes in Latin will not go less rapidly in English. Precipitancy in Latin will not cause the scandal that will arise from a hurried recitation in a modern tongue.

One fails to see any great difficulty in giving instruction about our liturgy. Its words and actions are so closely bound together that one using a translation can tell from the actions of the celebrant just exactly what is being recited. If the children of our schools be taught to recite the translation, absolutely no trouble about explaining the Liturgy can be apprehended.

Of course one could follow the Mass, though it were said in a language utterly unknown to any one save the celebrant. We could follow the Mass very well if the language of its celebration were Russian. Our piety, however, would be greater if a

language were used of which we understood at least a few words. Here you have the reason why a foreigner will prefer the Latin. Thousands of persons yearly visit foreign lands. They travel through countries whose people speak gibberish as far as the traveler can make out. When the stranger enters a Catholic church in these foreign zones he feels at home, for there the gibberish ceases. The priest uses Latin! The traveler may not be a scholar, but years of faithful use of his translation have made him able to understand not only the actions but many of the words of the celebrant. Do you think this stranger will prefer the Latin to the vernacular when the choir answers the prayers? Indeed he will! Suppose your traveler to be a priest who wishes to say Mass. He is ignorant of the local vernacular. If such a priest wants to use his own language he must always carry his own missal. Or else one must have permission to use the Latin in such a case. Then it will be necessary for every church to have a missal in the vernacular and another in Latin.

We must also bear in mind that the change from the Latin to the vernacular will, at least for most modern languages, demand a complete transformation of our liturgical music. The English of the Gloria, the Credo, the Preface, and the Pater Noster does not readily adapt itself to the Plain Chant of the Latin version of the same prayers.

A final question arises concerning what is meant by the vernacular. In Chicago there are churches for English-speaking people, Germans, Poles, Bohemians, Lithuanians, Italians, Frenchmen, Croatians, Slovenians, Syrians, Belgians, and Ruthenians. You can not require these foreigners to use the English language. The difficulty becomes all the more pronounced when it is remembered that thousands of priests are compelled to speak in at least two languages to their people. Hence a priest in charge of a mixed congregation would find it necessary to officiate in more than one language.

In the provinces taken from France by Germany, which language shall prevail? The Government will certainly demand German, but the people will not attend when German is used. Germany, Russia, and Austria have dismembered Poland. These countries will not permit the use of the Polish tongue. A Pole would die rather than attend a Mass in which the German or the Russian language was used.

Arguments can be multiplied in favor of our present liturgical language. They may all be summed up, however, by the statement that the Latin language is as nearly a universal language as has ever existed.

A. J. RAWLINSON.

Evansville, Indiana.

DR. CAMPBELL'S ARGUMENT NEEDS TO BE QUALIFIED.

To the Editor, THE ECCLESIASTICAL REVIEW.

It does not seem to me that Dr. Campbell's article in the REVIEW should go unqualified. I want to say as a matter of experience—

1. That the same benefits which Dr. Campbell believes would be derived by the faithful from a vernacular liturgy may be obtained by familiarizing them with the translation by taking the trouble to teach.

2. That if we admit Dr. Campbell's arguments *in toto* the whole Gregorian system (of chanting the liturgy) would have to be abolished.

3. That in probably ninety-nine out of a hundred of our churches the English prayers prescribed at the end of low Mass are said in the same way as in the *Gloria* and *Credo*,—which means that the latter would be no more intelligible in English than in Latin.

4. That, as a matter of fact, very illiterate people can follow the Mass thoughtfully and reverently celebrated with good enunciation. I have heard it remarked of an old Irishwoman that "she could not say her prayers because the priest read the Latin so nicely," and on the other hand of a New York man, that he never knew for years what was being said by the priest after Mass.

5. That the congregation in these backwoods (Nova Scotia) can sing *Gloria* and *Credo* quite intelligently and devoutly.

6. That what we might expect, if the liturgy of the Mass were recited in English, may be guessed at from the way in which the Rosary is often said in public.

7. That all (as I think) will not agree about the *Judica* being as effective in English as it is in Latin. Who will say that *Ave Maria, gratia plena,* is not more pleasing to the devout, intelligent ear than the English equivalent?

8. That English has such sounds as *ing* which all vocal music

teachers wish to avoid and which are positively ugly if uttered by any but artists.

I also find that—

1. I do not understand my Office.

2. But that I would if a little attention had been given to it in the seminary.

3. And, finally, that the individual celebrant or pastor has much more to do with the laity understanding the liturgy than has any language.

Private Offices in English might be beneficial, but public Offices, as far as my experience leads me to form a judgment, are much better rendered in Latin, and that for some reasons not referred to in the authorities quoted by Dr. Campbell.

T. O'SULLIVAN.

Caledonia, N. S., Canada.

A CONVERT'S VIEW.

To the Editor, THE ECCLESIASTICAL REVIEW.

It seems to me that Dr. Campbell argues as well and as forcibly as it is possible to do in defence of the position that the liturgy in the vernacular would be a gain. But I must confess that he does not convince me in the least. I am not one of those who have had associations from early childhood with the Latin of the Church, but am a comparatively recent convert, accustomed to the magnificent English of the Anglican Bible and Prayerbook. Yet in spite of this and in spite of all the other arguments which Dr. Campbell states so ably, it seems to me that the arguments on the other side are overwhelming.

1. The *convenience* of a common language of the Church. In these days of extensive travel both priests and laity would suffer immeasurable inconveniences should the vernacular be substituted. They would lose that sense of external unity, too, that is such a support to devotion and such an evidence of power.

2. The *suggestiveness* of an "unknown" language. In these days of irreverence, positiveness, and familiarity with regard to spiritual things, we need every suggestion of the mystery and transcendence of God that can be given. The modern tendency is to degrade spiritual things, to forget that what we know is but a fraction compared to what we do not know. Now it is possible to state these truths to the educated, but to the comparatively un-

educated we need imaginative rather than reasoned arguments. One of the statements made by the western "rebels" in the famous British revolt against Protestantism was that the new Service-book (Edward VI's first prayerbook), was "like a Christmas game." They demanded the restoration of the old Latin. They felt, and rightly, that to make religion "easy" was not always to render it a service.

As regards the "unknownness" of the language there is no real difficulty, since any Catholic can obtain translations of the services; and the appeal, I believe, of the mysteriousness and dignity of the Latin sounds more than compensates for the lack of *immediate* intellectual apprehension of the words.

3. I think Dr. Campbell unduly hard about the argument drawn from Pentecost. Babel represents the City of the World —the inevitable confusion following upon any attempt to build upon a purely natural basis. Pentecost represents the coming down of the City of God, and the significance of this supernatural unity is surely preserved both by the miracle of tongues and the common language of the Church.

4. Lastly, imagine the Mass in French!

These are three or four arguments that seem to me to stand out. There are of course innumerable others.

ROBERT HUGH BENSON.

WE SHOULD NOT PLEAD FOR A VERNACULAR LITURGY.

To the Editor, THE ECCLESIASTICAL REVIEW.

Dr. Campbell's plea for a vernacular liturgy in the January REVIEW is an interesting communication. What seems to be his strongest point is: "That the faithful would draw large profits from immediate contact with the riches of our liturgy is beyond all reasonable doubt." As an illustration of this he mentions the influence wielded over non-Catholics, especially those of the Church of England and her offsprings, by a liturgy in the mother tongue; and again: "Who can reflect without a feeling of regret, that, whereas Protestants carry about in memory the psalms and hymns of their service, Catholics on the contrary . . . go out into the world possessed of scarcely a fragment of their liturgy."

I believe most Protestants of candor and experience will admit that Catholics with their Latin liturgy have a greater power of spiritual resistance and recuperation; and most of them affect to be afflicted with an extra degree of scandal when even a nomi-

nal Catholic falls into the snares of iniquity. In view of the contentions between High Church and Low Church, and of the further fact that statistics show that there are four times more divorces amongst Protestants than amongst Catholics in this country, and the percentage of race suicide is probably still greater, the "large profit" derived from the vernacular liturgy in those particular instances seems to be a vanishing quantity.

Included in the large profit spoken of, Dr. Campbell thinks the congregation, "restored in some measure to their original place in the liturgy, would give it a clearer meaning and fuller harmony." But is it so desirable or feasible that the congregation should be restored to their original place in the liturgy?

Their original place in the liturgy was controlled considerably by the fact that they had no prayer-books to follow the service; and if they had, comparatively few could use them. Many now prefer to follow the service according to the even tenor of their way, and indulge in pious reflections as the spirit moves them; and since individuals are so differently affected, especially in religious matters, the large profit spoken of may be best reaped by leaving them to such reflections.

As for that part of the large profit derived by the priest himself from the necessity of increased caution in the vernacular, it has been my observation that those who would recite "the Confiteor, the Gloria, the Credo with a precipitancy that withdraws them not merely from the category of prayer, but even of rational utterance," are no more courteous toward the King's English than the Church's Latin, and I suspect what is true of the King's English is also true of the President's French and the Kaiser's German. This argument seems to postulate that the sacred functions be exercised with more dignity, solemnity, and exactness, rather than that the language be changed. As for the benefits derived from Holy Week services in the vernacular, it remains to be said that Holy Week books in Latin with vernacular translations are published now at moderate cost, that they are liberally interspersed with explanations of the various services, and the congregation enjoys the benefit of having the whole subject *oculis subjecta fidelibus.*

In his criticism of Cardinal Capecelatro's reasons for retaining the Latin, the Doctor thinks that "the prayers employed in the administration of the Sacraments and in the Mass explain the ceremonies very well." Many will find it difficult to find a

prayer in the Mass that explains why the priest stands at the foot of the altar, or why he goes from the Epistle to the Gospel side, or why he lays his hands on the book during the Epistle, or why his bow is sometimes slight, sometimes medium, sometimes profound, or why he sometimes makes two and sometimes five crosses over the *oblata,* or why the *Pater Noster* should be said aloud in the Mass and in silence on all other occasions. In fact it is to be feared that the ceremonies of the Mass would leave most people in the dark.

As to the importance of maintaining an official language, Dr. Campbell thinks that "our churches are schools of Latin only in the slightest measure." Hallam, however, thought in his day that the sole hope of literature in these times depended principally on the Catholic Church, for wherever it existed the Latin language was preserved.

It may be idle to philosophize on the influence of a liturgical language not employed to express the common needs of the people, but we find it amongst the Mahomedans, the Hindoos, the ancient and often the modern Hebrews. It seems too much to assume that they adopted such a uniform policy, while differing so much in other points, without forceful reasons.

Dr. Campbell thinks that a common language of worship which creates a feeling of universal brotherhood among Catholics, so that they feel at home when worshiping in strange lands, works only to the "advantage of the few who move abroad, not the many who stay at home." But, besides the few who move abroad, it is reported that quite a few, amounting perhaps to hundreds of thousands, move from abroad to this continent every year. In fact the commercial intercourse of nations has grown to such proportions that a common language in business life is almost a necessity, and many futile attempts have been made to supply one. It would seem that for once at least the children of this world were not wiser than the children of light. Dr. Campbell tries to show how the feeling of brotherhood is promoted more by uniformity of rite than by uniformity of language, by asking us to consider two Americans in Paris on Sunday morning. One attends Mass in the Latin rite and French language, another in the Armenian rite and the Latin language. "Need anyone be told," he asks, "which of the two would feel the more at home?" Presumably much would depend on how the services were carried out. If the inspired strains of the

Adeste fideles, or the *Gloria in excelsis,* to which he was accustomed all his life, and which would likely go to the Armenians with the Latin tongue, flooded the soul of the worshiper at the Armenian rite, would Dr. Campbell still insist that the dictum of Horace—*segnius irritant animos demissa per aures, quam quae sunt oculis subjecta fidelibus*—would still prevail over Virgil's placid picture—*Conticuere omnes: intentique ora tenebant?*

The Reverend Doctor also concludes that one reading certain authors would not be led to think " that Latin was first taken up in the worship of the Church precisely because it was the speech of the people." But was this precisely the reason? When Latin superseded Greek, and those who ruled the Church could not " peep through the blanket of the night " and see the multiplication of tongues and peoples that time was to bring forth, they might well be pardoned if they concluded that Latin would be the universal language and that such was the proper language for a Universal Church. If it were chosen because it was the language of the people, we should naturally have a liturgy in all its derivatives of the Romance languages. We should expect to find the Armenians, the Ethiopians, the Copts, and others who have a different language from their liturgy using the language of the people, not an archaic form which the people no more understand than the average Englishman of to-day understands the language of the Anglo-Saxon Chronicle, or a Frenchman the oath of Charles the Bald or the ancient hymn in honor of St. Eulalia.

Cardinal Capecelatro, with his grasp of world-wide problems, might justly ask Dr. Campbell what language he would suggest for the liturgy of the disconsolate sons and daughters of dismembered Poland, or would he think the Gael and his banished children complimented to see the most sacred functions of his Church officially wedded to a language that spelled persecution and oppression to his ancestors for centuries? He might also ask what language he would suggest for the Mass of an American priest who found himself in Rome, Berlin, Quebec, or Mexico?

While the advantages spoken of by Dr. Campbell, to be derived from a vernacular liturgy, are largely problematical, they would seem to be overbalanced by the difficulties to be surmounted.

JOHN T. NICHOLSON.

Houston, Texas.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

The Life of Christ. The life of Christ is a subject which is always of paramount interest. If a proof were needed for this statement, it might be found in the long list of recent publications which deal with our Lord either in a general way or in the form of special studies.

1. GENERAL TREATISES. The general treatises concerning our Lord are of a bibliographical, or a biographical, or again a doctrinal character. Not that these three classes of works are of equal importance; but all of them are of sufficient interest to demand a mention in the following paragraphs.

A. BIBLIOGRAPHICAL STUDIES. The *Bibliographische Notizen* which are found in each of the quarterly issues of the *Biblische Zeitschrift*[1] offer the handiest bibliographical references to recent publications not only concerning the life of Christ, but concerning all Biblical literature. The views expressed in the *Notizen* may sympathize with the progressive school rather than with the purely conservative; but there should be no misgiving as to the orthodoxy of the writers, at least when they express their own opinions. G. Pfannmüller has published a summary of the views concerning Jesus Christ which have prevailed up to the present time in theology, philosophy, literature, and art.[2] The writer premises a sketch of the life of Christ which agrees with the views of modern criticism; the concept of Jesus which the author assigns to the primitive Christian community, to St. Paul, and St. John, is also borrowed from the advanced school of theology. But the collection of *dicta* concerning Christ, beginning with quotations from the earliest Christian apologists and ending with the words of the most modern poets and theological writers, is fairly satisfactory. It is to be regretted that Schell is the only recent Catholic theologian who is mentioned. The selection

[1] Freiburg, Herder.

[2] *Jesus im Urteil der Jahrhunderte.* Leipzig, 1908: Teubner.

of the Christological poems is beautiful. Prof. W. Sanday has published a work entitled *The Life of Christ in Recent Research;* [3] it contains seven lectures on the literature of the life of Christ, a chapter on His miracles, a sermon on the angels, and an introductory study on the symbolism of the Bible. The theological views of the author are too well known to need further description. P. Mehlhorn has given us a fairly adequate study of seven recent critical works concerning Jesus Christ; [4] he entitles his article "Aus der modernen Jesusliteratur." A few years ago appeared a similar study, in which L. C. Fillion reviewed two Christological novels published respectively by the two well-known writers Rosegger and Frenssen.[5] N. Bonwetsch has contributed a series of articles on Schweitzer's interesting Christological work.[6] But the Catholic reader will be more interested in I. Rohr's two monographs on modern Christology.[7] The first monograph gives a short survey of the development of gospel-criticism, beginning with Reimarus and leading up to the followers of Bruno Bauer; each theory is briefly stated and refuted. The second pamphlet deals with the constructive attempts of modern writers: Rohr considers first, the liberal view of Christ as represented by Renan and his disciples, by D. Fr. Strauss, Hermann, Frenssen, Rosegger; secondly, he studies the eschatological picture of Christ as drawn by John Weiss and his predecessors; thirdly, he reviews the theories about Christ which appear in various forms of modern thought, represented by the Socialists, Leo Tolstoi, modern Pessimism, the advocates of temperance, of vegetarianism, etc. Certain portions of Rohr's study have been developed separately; thus, Suretov has written on Renan and his life of Christ; [8] J. Wellhausen reviews Strauss's Life of Christ, believing that our

[3] London, 1907: Clarendon Press.

[4] *Protestantische Monatshefte*, XI. 372-385.

[5] *Rev. prat. d'apol.*, 1901, Sept. 1, 15; Oct. 15.

[6] *Allgem. evangelisch-lutherische Kirchenzeitung*, XLI. 242-245, 266-270, 190-292.

[7] *Bibl. Zeitfr.* 1. F., 3 & 4 H., Münster, 1908: Aschendorff.

[8] Petersburg, 1908: Strannik.

modern method of dealing with Christological problems rather than with the life of Christ is the result of Strauss's publication;[9] Schönfeld has published a *Program* in which he compares the historic Jesus with His representation in the writings of modern poets.[10]

B. BIOGRAPHICAL STUDIES. Several of the best known works on the life of Jesus Christ have appeared in new editions. Among these we may mention Seeley's *Ecce homo*,[11] Renan's *Life of Jesus*,[12] and Fouard's *The Christ, the Son of God*.[13] Besides, G. Parkin has published a popular work of instruction entitled *The New Testament Portrait of Jesus;*[14] the Bishop of Derry has contributed to the *Irish Church Quarterly*, 1908, a study on "Jesus in History and in the Gospels," in which he shows how Jesus manifested His Divinity even in His ordinary words and works; F. Spemann has published a so-called meditation on Jesus of Galilee;[15] J. F. Lawis has arranged chronologically *The Life of our Lord;*[16] J. I. Landsmann has written a continuous narrative of *The Life of Christ* in the words of the four Gospels according to the Hebrew translation of Professor Delitzsch, with references and a systematic index.[17] H. Rix has published a picture of the story of Jesus, entitled *Rabbi, Messiah, Martyr*, viewing the subject in the full light of modern research.[18] R. Des Chesnais endeavors in his *Life of our Lord Jesus Christ* to counteract the perverse tendencies of modern exegesis by a scrupulous orthodoxy;[19] the work comprises two volumes, and its tenets contrast favorably with the corresponding views of the progressive school. In 1898 S. Bang

[9] *Beil. zur Allg. Zeitung*, 1908, n. 45. [10] Strehlen, 1907.

[11] A Survey of the Life and Work of Jesus Christ. London, 1908: Macmillan.

[12] *Das Leben Jesu.* Volksausgabe, mit Einleitung etc. von Fr. Lüdtke. Berlin, 1908: Weichert.

[13] London, 1908: Longmans. [14] London, 1908: Culley.

[15] Stuttgart, 1908: Steinkopf. [16] London, 1907: Dent.

[17] London, 1907: Hebrew Christian Testimony to Israel.

[18] London, 1907: Green.

[19] *Vie de Notre-Seigneur Jésus-Christ.* Paris, 1907: Retaux.

published the first part of a pragmatico-historical sketch of the life of Jesus; the second and final part of the work followed nearly ten years later.[20] The author writes for teachers, from the standpoint of an orthodox Protestant. The present work well elucidates the writer's harmony of the Gospels, entitled *Das Leben unseres Heilandes;* its first edition was published in 1896, the second in 1905. Finally, we must mention here a work dealing with the life and times of Christ, written by M. H. Leroy;[21] the subtitle *Leçons d'Écriture Sainte* gives the best and shortest description of this work.

C. THEOLOGICAL STUDIES. Most of our readers are acquainted with H. P. Liddon's *Divinity of our Lord and Saviour Jesus Christ,* which will remain a classic on the present subject for many a year to come.[22] A. Cellini deserves great credit for his work on the value of the title "Son of God" as it is applied to Jesus Christ in the synoptic Gospels.[23] After explaining the views on this question held by the Socinians, by Strauss, Renan, Harnack, and Loisy, by Franzelin, Billot, and Rose, the writer analyzes six passages in which the phrase "Son of God" occurs; he then adds the testimony of Christ concerning himself, and arrives at the conclusion that the title "Son of God" implies the Divinity of our Lord. R. Morris asks the question, "Was Jesus a Divine Man, and nothing more;"[24] he argues that a Divine man would be superfluous, if the sinful human race could save itself; that he would be useless and tend to discourage men, if the race could not help itself. C. Nash has contributed an article to the *Bible Student and Teacher* (VII. 364-367), in which he explains the nature of Christ and his inspiring influence on the writings of the New Testament. J. Heyn studies Jesus Christ in the light of modern theology;[25] he makes a practical clergyman draw a sketch of the religion and

[20] *Das Leben Jesu in historisch-pragmatischer Darstellung.* Leipzig, 1907: Wunderlich.

[21] *Jésus-Christ. Sa vie, son temps.* Paris, 1907: Beauchesne.

[22] London, 1908: Longmans. [23] Rome, 1907: Pustet.

[24] *The Hibbert Journal,* VI. 623-631.

[25] *Jesus im Lichte moderner Theologie.* Greifswald, 1907: Bamberg.

the morality of Jesus Christ, reconstructing the text of the *Urevangelien* on the basis of the double-source theory; the result agrees with the views of H. Holtzmann who eulogizes the work in the *Protestantische Monatshefte.*[26] F. Daab describes Jesus of Nazareth in the light of modern research, retranslating, at the same time, and rearranging the sources of his life, i. e. the four Gospels.[27] The work is probably more biographical than theological. The same must be said of Mehlhorn's brochure entitled *Truth and Fiction in the Life of Jesus.*[28] The author writes for the lay-reader, from the standpoint of modern criticism, presupposing the acceptation of the double-source theory. Probably the saddest study on this subject has been contributed to the *Umschau* (XII. 21-24) by Fr. Delitzsch under the title, "Whose Son is Christ?" He concludes that Christ is a mere man, the son of Joseph.

2. SPECIAL STUDIES. There is room for as many special studies concerning Jesus Christ as there are questions connected with His life and His work. Perhaps it may be well to reduce them to the following headings:

A. THE EXISTENCE OF JESUS CHRIST. L. Fillion investigates the historical existence of Jesus Christ in the light of our contemporary rationalism;[29] we need not assure the reader that the author maintains the orthodox Christian point of view. F. A. Lacey has published a monograph on the Historical Christ;[30] the work may, at the same time, serve as a sketch of the life of Jesus.

B. CHRONOLOGY. No need of reminding the reader that the chronology of the life of Christ is a fertile field of theories and opinions. It is, therefore, rather amusing to meet with a title like that of X. Levrier's article "The True Chronology of the Life of our Lord Jesus Christ."[31] W. M. Ramsay has

[26] XI. 475-478.

[27] *Jesus von Nazareth,* wie wir ihn heute sehen. Düsseldorf, 1907: Langewiesche.

[28] *Aus Natur und Geisteswelt,* 137. Bd., Leipzig, 1907: Teubner.

[29] *Revue des questions historiques,* 1908, 5-32. [30] Turin, 1907: Bocca.

[31] *Revue des sciences ecclésiastiques et de la science catholique,* 1907, July.

contributed to the *Expositor* [32] an article entitled "The Morning Star and the Chronology of the Life of Christ" which reviews Mackinlay's work, *The Magi: How they recognized Christ's Star.* This latter writer proposes a chronological system of the life of Jesus, which Ramsay considers as resting on a solid basis, though not as certain beyond all doubt. J. Chapman has written for the *Journal of Theological Studies* (VIII. 590-606) a thesis maintaining that Christ was baptized A. D. 46, and crucified under Nero; this would place the birth of Christ in A. D. 9, his death in A. D. 58. The writer bases his view on Epiphanius, Georgios Synkellos, Hippolytus, Tertullian, the consular dates, and the *exemplaria apostolorum.* The same writer [33] traces back to Papias a passage in the *Fabrica mundi* of Victorinus, according to which our Lord passed through several periods: birth, infancy, boyhood, youth, early manhood, perfect age, death. The connexion of this tradition with Papias rests on its comparison with Irenæus.[34] The opinion of Irenæus as to the age of Jesus Christ has been discussed by J. Marx in the *Pastor Bonus* (1908, 303-309). W. Homanner has published a monograph on the duration of the public life of our Lord.[35] Two years ago, Fendt published a monograph in the same serial, in which he maintained the view that the public life of Jesus Christ lasted one year; last year, Zellinger issued his monograph on the same subject,[36] in which he contended that Christ's public life lasted two years; now, Homanner defends the theory of a three years' duration of the public life. He tells us that the one-year theory has no solid basis either in the Gospels or the Fathers; that the three-year theory is preferable to that of two years on account of the data found in the Gospels. He fixes the date of our Lord's death on 3 April, 786 A. U. C., or A. D. 33. Though these studies give no certainty as to the true chronology, it is an encouraging sign to see so many eminent writers interested in this question.

[32] Seventh Series, V. 1-21. [33] *Ibid.*, IX. 42-61. [34] *Hær.* II, xxii, 4-5.
[35] *Biblische Studien,* XIII. 3. Freiburg, 1908: Herder. [36] *Ibid.*

c. Birth of Jesus Christ. C. Victor has revised the proofs favoring the credibility of the history of the birth of our Lord.[37] J. R. Harris gives "The Present State of the Controversy over the Place and Time of the Birth of Christ;"[38] he establishes the fact that St. Luke has given his Gospel a correct historical background, even in the Quirinus question. The virgin birth of our Lord still occupies the modern writers to a considerable extent. J. Orr defends it in a popular style.[39] G. Herzog treats the virgin birth as an historically developed legend: Is. VII. 14 and the title "Son of God" occasioned the dogma of the virginal birth; next, the ascetical bent of the early Church and her attitude toward virginity caused the dogma of Mary's virginity after the birth of Jesus, and the denial of the existence of any carnal brothers of our Lord; in the third place, the writer describes the development of the doctrine concerning the sanctity, the immaculate conception, etc., of the Blessed Virgin.[40] H. J. Bardsley considers the silence of St. Paul, St. Mark, and St. John as to the virgin birth, and investigates the question whether this doctrine has been settled dogmatically by the early creeds of the Church.[41] Ch. A. Briggs believes it is impossible, according to the principles of historical criticism, to regard the virgin birth as a myth or a legend.[42] L. M. Sweet contrasts the virgin birth of our Lord with the extraordinary births recorded in the traditions of paganism, and finds that no human being excepting Jesus Christ has been born apart from physical generation.[43] E. Mangenot too has contributed an able article on the question of the virgin birth.[44] R. de Manresa defends the virgin birth of our Lord against the theories of Loisy.[45] P. Camuset shows, against Herzog, that the virgin

[37] *Glauben und Wissen*, 1907, 10. Hft.

[38] *Expositor*, Seventh Series, V. 208-223.

[39] *The Virgin Birth of Christ.* London, 1907: Hodder.

[40] *Revue d'histoire et de littérature religieuses*, XII. 118-133, 320-340, 483-607.

[41] *Interpreter*, IV. 409-425.

[42] *American Journal of Theology*, XII. 189-210.

[43] *The Princeton Theological Review*, VI. 83-117.

[44] *Revue de l'Institut cath. de Paris*, 1907, May-June.

[45] *Revista de estudios franciscanos*, 1907, Oct., Nov.

birth is not merely an idealization, but a simple presentation of a historical fact.[46] R. J. Cooke urges that the incarnation is an absolutely unique event in the history of the world.[47] If G. Bladon [48] represents the virgin birth as the creation of St. Luke, who intended it as a supplement of Mark, not even found in the Aramaic Matthew, he has few sympathizers among recent Biblical students.

D. THE CHARACTER OF JESUS CHRIST. Space will not allow us to complete the list of recent publications which deal with special Christological questions. We add only a few more references to treatises concerning the character of Jesus. C. H. Robinson points out that the character of Christ is an argument for the truth of Christianity;[49] J. G. Skemp considers Jesus as a humanist, dilating upon his gentleness toward men;[50] Kneib describes the meekness of Jesus which did not however exclude the possibility of irritation;[51] Pasig represents Jesus as a friend of nature who teaches us to contemplate God's creation;[52] W. G. Moorehead believes that the moral glory of Jesus Christ, as portrayed in the Gospels, is a proof of their inspiration, since only inspired writers could have described such a sinless character. The sinlessness of Jesus has also been studied by K. Exter,[53] and K. F. Nösgen;[54] this latter writer points out several traits in the character of our Lord, e. g. His complete surrender to His vocation, His fidelity in the service of His Heavenly Father, His love for men, His humility; but the author arrives at the conclusion that love was the fundamental note of our Lord's character. Nösgen is of opinion that Christ's knowledge concerning earthly things was subject to certain limits, but not to error. The true Scholastic view concerning the knowledge of our Lord has been explained by L. Maupréaux in the *Revue Augustinienne* (XII. 81-87). In connexion with this subject

[46] *Rev. prat. d'apol.*, 1907, 701-709.
[47] London, 1907: Hodder.
[48] *Interpreter*, IV. 70-76.
[49] London, 1907: Longmans.
[50] *Expository Times*, XVIII. 500 f.
[51] *Liter. Beilage zur Augsburger Postzeitung*, 1908, 217 f.
[52] *Die Studierstube*, VI. 147-152.
[53] *Beweis des Glaubens*, 1908, May.
[54] *Der einzig Reine unter den Unreinen.* Gütersloh, 1908: Bertelsmann.

must be mentioned the articles of E. J. Hanna, entitled "The Human Knowledge of Christ," which appeared in the *New York Review.*[55] L. Lemme too has given us a monograph on the knowledge and wisdom of Jesus Christ;[56] he illustrates Christ's human wisdom by His treatment of, and His attitude to the Old Testament, while His supernatural wisdom springs from eternal roots. F. G. Lewis sums up "Jesus' Attitude to the Old Testament" in the phrase that he "was a student and a critic of the Old Testament."[57] The psychology of our Lord has been made the special subject of study by K. Weidel,[58] A. W. Hitchcock,[59] J. Baumann,[60] and A. E. Garvey.[61] The last-named writer studies "The Inner Life of Jesus," while Baumann charges our Lord with overwrought nervousness. The self-consciousness of Christ has been analyzed by Kühl,[62] Steinbeck,[63] and H. A. A. Kennedy.[64] Kühl writes against the explanation of Christianity based on the theory of development and the history of religion; Steinbeck refutes the contention that the Gospels suffered a late recension, and that Christ was a fanatic; Kennedy considers Christ's relation to "the servant of the Lord." The development of our Lord's character has been treated by A. Robertson,[65] and A. W. Hitchcock.[66] This latter writer describes the development of Christ's self-consciousness, while the former sketches His struggle in His Messianic work. Finally we must mention a collection of articles contributed by Father Meschler to the *Stimmen aus Maria-Laach.*[67] The writer betrays a most intimate acquaintance with the Gospels, and in the light of the Gospels he studies the asceticism of Jesus, His pedagogy, His intercourse with men, and His wisdom shown forth in His words and His doctrine.

[55] 1908, Jan.-Febr., March-April. [56] *Gr.-Lichterfelde*, 1908: Runge.
[57] *The Biblical World*, XXXI. 131-137. [58] Halle, 1908: Marhold.
[59] Boston, 1908: Pilgrim Press. [60] Leipzig, 1908: Kröner.
[61] London, 1907: Hodder. [62] *Gr.-Lichterfelde*, 1907: Runge.
[63] Leipzig, 1908: Deichert.
[64] *Expository Times*, XIX. 346-349, 394-397, 442-446, 487-491.
[65] New York, 1907: Scribner. [66] Boston, 1908: Pilgrim Press.
[67] Freiburg, 1908: Herder.

Criticisms and Notes.

SERMON COMPOSITION. A Method for Students. By the Rev. Geo. S. Hitchcock, S.J. With an Introduction by the Rev. Bernard Vaughan, S.J. New York, Cincinnati, Chicago: Benziger Brothers; London: Burns & Oates. 1908. Pp. 91.

What Father Bernard Vaughan says in his preface to this little manual of the art of *Sermon Composition* will be recognized as quite true by those who take the trouble to look into the book. Young preachers will find in it a means of giving their sermons that intellectual framework without which their discourses will be shapeless; that imaginative glow which will save them from dullness; those appeals to heart and feelings which will make them effective. The learned Jesuit's suggestions are very simply and clearly set forth, and can therefore be readily applied in practice, although they will not dispense the student of the word of God from a certain amount of labor. He will know, however, what he has to do, and where he is to get his material for good preaching, which means that it is his own composition as well as his personal appeal to the soul of his hearers.

Father Hitchcock appears to have taken Massillon for his model, to whom he devotes an introductory apostrophe. He assumes five divisions as constituting the natural framework of sermon composition: the exhortation or opening remarks, the narrative or evidence (facts), the meaning of the facts (proof or arguments), the motives to action (appeal), and the conclusion or summing up. The author would have us, after having chosen our subject, reflect upon it in its relations under the different sections, as follows: 1. *Introduction;* 2. *Matter,* to instruct the memory—(a) picture; (b) detail; (c) scope, that is, the tendency of the detail, its issue; 3. *Meaning,* to convince the intellect—(a) suggestion, unfolding some particular relation in which the detail stands to ourselves at present, the "lesson for us;" suggestion will be helped by illustration and anecdote; (b) refutation, of objections, difficulties; (c) proof; 4. *Motives,* to persuade the will—(a) glad; (b) sad; (c) grand. 5. *Conclusion.* The thoughts which are produced by reflection upon the above aspects of the theme, are noted briefly on a copy of the form, and

then elaborated on separate pages under their respective headings. How this is done is shown by practical illustration in the eleven sections of the book that follow.

The concluding chapter is headed "The Revision." It contains practical hints for correct writing and speaking, such as: avoid too frequent paradox—it seems to suggest the speaker's cleverness; vary the cadences of the sentences, but place longer words and phrases after the shorter, generally; avoid the close repetition of "to", "that" and other such words; do not begin a sentence with "also"; avoid double genitives, double negatives, and split infinitives, as "to greatly hope"; do not omit relative pronouns; do not employ superlatives overmuch, etc. As to the acquisition of style the author recalls the words of Matthew Arnold: "People think that I can teach them style. What stuff it all is! Have something to say, and say it as clearly as you can. That is the only secret of style."

THEORIE DER GEISTLICHEN BEREDSAMKEIT. Akademische Vorlesungen von Joseph Jungmann, S. J., Prof. Univers. Innsbruck. Neu herausgegeben von Michael Gatterer, S. J., Dr. theol. und Prof. Univers. Innsbruck. Vierte Auflage. St. Louis, Mo.; Freiburg, Brisg.: B. Herder. 1908. Pp. 700.

It is thirty years since P. Jungmann gave us the first edition of this work. In 1883 the second edition appeared, considerably enlarged. Two years later the author died, and the work was subsequently reprinted a third time. Clerics who have the edition of 1895, in two volumes covering nearly 1200 pages, may have found that the rich treasures of scientific and practical exposition of the theory of preaching contained in the work of Father Jungmann, who excelled alike in the power of philosophical analysis and in the ready use, for illustration, of a wide range of knowledge, proved a hindrance occasionally to that easy survey of didactic matter which is a necessity for the average learner of the art of Sacred Eloquence. Whilst it offered abundant material for instructive reading by which the lessons of the class-room are confirmed, it furnished in truth a good example of the abbé d'Allainval's *embarras de richesse*. This defect, if defect it may be called, has been removed in the present edition. Not only has the work been reduced by four hundred and some pages, but the whole has been brought within the com-

pass of a single volume such as might serve as a text-book in a class of sacred rhetoric. The portions that have been omitted are such as relate mainly to catechetics, and are therefore likely to be found in works dealing separately with that topic. Some space has also been gained by the omission of examples where these did not serve so much the strict purpose of illustration as rather that of object-lessons. Here and there a smaller size of letterpress has helped to reduce the volume's bulk. In every other respect, the advantages of the original work have been retained, whilst the matter has been made far easier to survey. Certain references too, such as those to the Encyclical of Leo XIII on Preaching, have been added. We understand that the "Catechetics" of P. Jungmann are to be edited as a separate volume, to furnish a complement of the Theological Library published by the Herder house at Freiburg.

DISCOURSES AND SERMONS for every Sunday and the Principal Festivals of the Year. By James Cardinal Gibbons, Archbishop of Baltimore. Baltimore, New York: John Murphy Co.; London: R. & T. Washbourne. 1908. Pp. 531.

There is nothing remarkable about these sermons, unless it be their unusual simplicity and the fact that a Cardinal, in these days of intellectual culture and fastidious criticism, should have confined himself to the straightforward exposition of the Gospel of Christ. They are models of what parish priests should preach, that is to say, Christ crucified and Christ's doctrine, appealing to men and women of our own age without minimizing and without exaggeration. There is matter here for instructing the faithful on every day of the year on which the Catholic pastor is expected to speak to his people from altar or pulpit; and the lesson fits every congregation, large or small, throughout the length and breadth of our land. Ten pages, taking fifteen minutes perhaps on the average to deliver, of comment and exhortation, on some text taken from the day's Epistle or Gospel, furnish material for a healthy, practical, and uplifting discourse. An Index at the end of the volume helps to locate the topics. The type is large and the letterpress clear, but the paper is heavy and poor, as seems to be the rule with the Murphy Company publications when the price is not exorbitant.

DIE JUGEND. Drei Vorträge von Dr. C. P. Erühl. Society of the Divine Word, Techny, Ills. Pp. 78.

The writer of these sermons has a singular command of forcible and withal poetic language. The hearer will, we are sure, be easily convinced and persuaded by the cogent appeal to natural and religious truth couched in brief, ornate sentences, which on the one hand awaken the imagination, and on the other hand, help the memory to treasure the aphorisms employed to convey the eternal truths in rhythmic forms, that betray the poet in the prophet of the Gospel. The three sermons deal with "The Value of Youth," "The Dangers that beset our Youth," and "The Safe Way of Youth." The Society of the Divine Word prints at the end of this neatly-made pamphlet a list of good books for young men and women, adding *Kind Words of Advice to Young Men, Kind Words of Advice to Young Women,* and *Preserve the Lily of Innocence,* each sold in leaflet form in quantities of a hundred.

MEDITATIONS FOR THE USE OF SEMINARISTS AND PRIESTS. By the Very Rev. L. Branchereau, S. S. Translated and adapted by N. T. Vol. II.—Christian Virtues. New York, Cincinnati, Chicago: Benziger Brothers. 1908. Pp. 352.

The French know how to make good meditation books. It may be one reason why piety and pastoral zeal of the practical and robust kind is lagging in many parts of France where the clergy are absorbed in the pursuit of exclusively personal sanctification by reading and writing ascetical books. But we Americans, whose habits rather go to the worship of the external, can improve our pastoral condition probably by a little more absorption of the spiritual such as is suggested in French meditation books; and many of us would gladly do so, seeing our sore need of more introspection, if the process were made easy, palatable. This is rarely done in translations. The label is changed, but the cooking remains the same—too delicately flavored, but no "Worcestershire," and consequently nothing for a Yankee palate to relish, nothing to make our tongues burn.

Now whoever *N. T.* is, he knows us; and when he serves up Fr. Branchereau's Sulpician soul-food, he knows that he has to add the "varieties" if he wants us to taste the provender and profit by it. We have tried these meditations for a while before

saying this word about their worth for our climate. They are good; very good, and adapted as they are meant for use, not for purchase only. The method too is practical, without constraining the intellect too much in the pursuit of schemes and divisions to which religious and recluses only can accustom themselves. Every meditation is preceded by a summary, to be read in the evening, with the view of directing the thoughts over-night to the theme of the morning meditation. The latter consists of (1) Adoration, which places us in a proper attitude for the (2) Considerations, with suitable subdivision, based on reason and dogma, and provocative of motives for the (3) Acts and Resolutions which follow. These appeal to the cleric and priest as missionary among Protestants and infidels, no less than among the faithful.

Try the two little volumes. They are easy to carry in the pocket, well printed, and altogether a good investment for seminarists and parish clergy.

THE LORD'S PRAYER AND THE HAIL MARY. Points for Meditation. By Stephen Beissel. S.J. St. Louis, Mo.: B. Herder; London and Edinburgh: Sands & Co. 1908. Pp. 227.

The thirty-one sketches of meditations here given, seventeen of which are based on the petitions of the "Our Father", fourteen on the "Hail Mary", are preceded by an introduction which sets forth the necessity, nature, and accompanying circumstances of meditation. They follow out in brief the Ignation method of two preludes, clearly defined points, and petition, and are calculated each to occupy one for about a quarter of an hour. Priests will find them available for exhortations at retreats and short addresses, as well as for meditation.

MÉDITATIONS DU SOIR. Tirées de nos Saints Livres, pouvant servir pour la Méditation, la Lecture Spirituelle, etc. Par le R. P André Prévot. S.C.J., Docteur en Théologie. Paris et Tournai: Casterman. 1908. Pp. 748.

We are accustomed to have morning meditations and books to help us therein; but a manual distinctly intended for evening meditation is somewhat of a novelty. The volume has its uses, however, independent of the time of day for which it may most conveniently serve the devout regular. In the first place, it pro-

poses special helps for entering into the spirit of the Church, by guiding souls in what may be called the liturgical way who wish to follow the order of lessons of Holy Scripture as found in the Canonical Office. Furthermore, the meditations are written with a particular design of stimulating the spirit of reparation, and hence are dedicated "Aux Enfants de Marie Réparatrice—à nos Associés de l'Apostolat de la Réparation—aux associés de toutes les œuvres de Réparation et Immolation."

In respect of method, the author suggests several plans to which it is worth while directing attention. The first is somewhat akin to that of St. Ignatius. It has two *preludes,* one for fixing the imagination by a "composition of locality," the other an elevation of the heart in petition for some special grace. Then follow the chief considerations, the awakening of the affections, and the resolutions. The latter constitute the chief action of the will, which is rendered effective and practical by a brief survey of the

1. motives directed toward { God; / oneself; / one's neighbor;—
2. examines { what we have done in the past; / where we stand at present; / what we are disposed to do in future;—
3. measures the obstacles in the way { our faults; / our difficulties; / our temptations;—
4. means of reform { energetic will; / on certain foreseen occasions; / by the use of such or such application or work.

The second method proposed is likewise one which St. Ignatius suggests. It consists mainly in going over slowly some prayer or sentences of the meditation, and pondering the thoughts which strike our attention or devotion. This process is preceded by some effort at recollection; next the soul addresses itself to God or to the person to whom the words of the prayer are directed, exciting sentiments of desire, regret, gratitude, in accordance with the thoughts suggested by the slow pondering of the prayer or meditation. This keeps on indefinitely, until the mind is surfeited with one thought and goes on

to the next. In summing up, we recite the entire prayer, emphasizing some particular grace which we desire as the fruit of the exercise.

The third method simply takes the subject-matter and revolves it in mind whilst applying to it the well-known questions of the hexameter

> Quis, quid, ubi, quibus auxiliis,
> Cur, quomodo, quando.

Finally, there is the simple plan of reflecting upon certain motives of what is

> Decens, utile, jucundum,
> Facile, necessarium.

THE CATECHISM IN EXAMPLES. By the Rev. D. Chisholm, Priest of the Diocese of Aberdeen. Five volumes. Vol. I, Faith: the Creed, pp. xxiv-438; Vol. II, Hope: Prayer, pp. xv-439. New York, Cincinnati, Chicago: Benziger Brothers. 1908.

Any one whose duty or privilege it is to instruct children, especially on religious subjects, knows the value of illustration and story. The technical answers to catechetical questions the child may memorize, and with the aid of reiterated explanation may eventually come more or less intellectually to visualize. The work of memory and understanding is facilitated by apposite illustration, whilst the abstract truth is driven home with a concrete and personal sense to the inner life of the little one, when the formula is clad in the living colors of a pleasing anecdote. To find, however, apposite illustrative material for children's needs is by no means an easy task; so that to have at hand a treasury of such examples whereon the religious instructor may draw at need, is certainly a great boon. Some such treasury is provided in the volumes here introduced. The work was first published in 1886. The fact that, as the author says, "it found its way literally into every part of the world," and that there has been a demand for its reissue, may be considered evidence of its having answered its purpose. The present edition will consist of five volumes—of which the two indicated above have thus far appeared—corresponding to the five parts of the Catechism; each volume contains about four hundred examples, interspersed with moral reflections. This abundance of story and suggestion is not the

least valuable feature of the work; for by no means all the examples will appeal either to all instructors or to all children. In nothing must there be more allowance made for the proverbial variations of taste than in the selection and telling of anecdotes. It will therefore be expected that some of the present examples will not suit especially the American temperament, whether in priest or child. There is, however, so much here from which to select that no taste need go away unsatisfied.

THE ENGLISH RITUAL EXPLAINED. By the Rev. W. Dunne. B. A., Prof. St. Cuthbert's College, Ushaw. London, Glasgow: R. & T. Washbourne; New York, Cincinnati, Chicago: Benziger Bros. 1908. Pp. 164.

Priests and more especially ecclesiastical students will find this manual of use in informing themselves concerning the manner of administering the sacramental rites, blessings, and devotional forms immediately connected with the pastoral ministry. To the laity, especially those whose interest and education allow them to enter into the more intimate spirit of the Catholic ceremonial, the simple explanations of the sacramental action of the priest in his parochial relations with them become such nourishment of faith and piety as no other kind of devotional exercise can possibly supply. It is of practical value then to have at hand an orderly and not too diffuse exposition of the Ritual for reference in giving instruction or for putting at the disposal of a thoughtful inquirer. The explanations are intended not so much for the student of the symbolical or mystic meaning as for the simple observer of the action or rites of the Church, which rites when reverently performed carry with them their manifest meaning. This sort of literature largely supplies the need to which Dr. Campbell refers in his recent suggestive inquiry as to the use of a vernacular liturgy. The faithful will value the sacred bequest of the sacramental gifts, handed down to them in the mysterious terms of the ancient Latin, all the more when they have translations and explanations which enable them to realize that the ancient treasure is not the less a perpetual blessing to them because it comes to them in the ancient form that bears witness to its apostolic inheritance.

LE CÉLÈBRE MIRACLE DE SAINT JANVIER à Naples et à Pouzzoles, examiné au double point de vue historique et scientifique, avec une Introduction sur le miraclé in général. Par Léon Cavène, Prof. au Collège de Cette. Ouvrage honoré d'un lettre d'approbation de S. G. Mgr. de Cabrières, évêque de Montpellier. Illustré de 35 gravures. Paris: Gabriel Beauchesne et Cie. 1909. Pp. 353.

The question whether the oft-repeated liquefaction of the blood of St. Januarius is a supernatural phenomenon attesting the sanctity of the martyr-bishop who died at Puzzeoli in A. D. 305, or simply the effect of physical causes not yet fully explained by the known principles of science, has long agitated intelligent believers in the fact that God does manifest His power at times and for good reasons through the extraordinary agency of miracles. To the unbeliever the incident may be an optical delusion which acts upon human credulity, or a bit of jugglery, as it was to Alexander Dumas, who used it to point an anecdote. But the fact of the ever-recurring liquefaction, witnessed by thousands of the faithful and of infidels, year after year, remains and challenges explanation.

Prof. Cavène, who had for years wandered away from the faith of his ancestors, but was converted by the wonderful evidence at Lourdes of divine intervention in the case of the hopeless sick, felt a strong desire to test for himself the reality of the claims made for the Neapolitan martyr, St. Januarius. Accordingly he went to Naples and there witnessed the liquefaction repeatedly, so that there remained no doubt in his mind as to the fact. The question remained, however, whether it could be explained on scientific or other natural grounds. To arrive at a sound conclusion he gave himself up to the work of investigation. He went back again and again to Naples, inquired into, tested, and recorded every fact and phenomenon with the severe logic of a conscientious and scientific investigator, and after seven years of painstaking research in this field has published his conviction, together with the reasons, documents, and observations, to the effect that the liquefaction of the blood of St. Januarius is a fact that can be explained only on the ground of supernatural intervention.

Part of the work is, of course, purely historical, recording the data of the Saint's life, his martyrdom, and the manifestation of his miraculous intervention. Then follow the doubts, examina-

tions, and proofs of the miracle; the testimony of scientific men, of unquestionably honest witnesses, belonging to wholly different categories of prepossessions, and all in agreement as to the exclusion of deceit or delusion in the matter. The result is summed up in the author's unreserved conviction that we have in the liquefaction of the blood of St. Januarius an unquestionable miracle.

Literary Chat.

An exhaustive, and what promises to be a most interesting, treatise on the history of St. Januarius, Patron of Naples, the miraculous liquefaction of whose blood has been the topic of controversy for four or more centuries, is appearing from the pen of the Rev. E. P. Graham, of Sandusky, Ohio. The subject is of particular interest not only to the hagiographer but to the historian, and a writer who deals with the matter in that true spirit of faith which takes due account of historical criticism is likely to get the wide hearing he deserves. In another part of this issue we give an extended review of the recent work of Prof. Cavène on this same subject.

The Rev. Joseph Seitz, a priest of the diocese of Eichstätt (Germany), has written a unique book on the Veneration of St. Joseph, in which he traces the historical development of Catholic devotion toward the chaste spouse of Our Lady and foster-father of Christ, from patristic times to the Council of Trent. The author throws much light upon the interpretation of the character of St. Joseph in the early Middle Ages, as gleaned from the literature and art of Eastern, Byzantine, and Western ecclesiastical traditions. The work has numerous illustrations and furnishes a new chapter for a heretofore scarcely explored region in esthetic and devotional literature. (B. Herder.)

A Jesuit writer, P. Muckermann, has a paper in the current *Stimmen aus Maria Laach*, in which he tests the prevalent theory of an ascending species leading by some morphological process to the ultimate development of man. He examines not only the archives of paleontology, whence the geologist, botanist, and zoölogist take their specimens for analysis, but he devotes a very practical paragraph to a brief but pertinent examination of the methods of interpretation pursued by representative students of paleontological codices written in rock, flora, and fauna. He exposes the modern "science" which takes for granted and treats as axiomatic truths the hypotheses concerning the origin and genetic sequence of certain groups of organisms, and he pleads for a stricter adherence to that scientific and historical method of investigation by which facts are distinctly separated from the mere assumptions of individual delvers into

paleontology. Fr. Muckermann shows a wide familiarity with the literature of his subject.

Pierre Nicole, who belongs to the Jansenist camp of Port Royal, has written some things that are reprehensible, but, as in the case of Pascal, one finds many things in his essays which are admirable. Of these latter Henri Bremond gives several specimens in a small volume of the series entitled *Chefs d'Œuvre de la Littérature Religieuse*. Among them are an essay on "The Faults of Good People," and another on "The Profit to be derived from Bad Sermons". Nicole was fond of paradoxes, and they are good in so far as they make the reader think. (Bloud et Cie.)

A new edition of M. De Lescure's life of Joseph de Maistre (*Le Comte Joseph de Maistre et sa Famille*) has recently been published by Douniol-Téqui, Paris. The strength of faith and the virile Catholicity that characterized the great champion of the Papacy in the critical days when the Concordat was effected, seem to be sadly lacking at these times when the Concordat has been abolished. It is to be hoped that the sympathetic and stimulating story of De Maistre's career may stir up the sleeping energies of his present-day countrymen.

How deeply asleep those energies seem to be one may glean from the recent book by the Count de Mun: *La Conquête du Peuple* (P. Lethielleux, Paris). The author describes the sad condition of things in France, and then proceeds to point out the necessity of Catholic organization, and especially the sociological preparation of the clergy that should be given in the seminaries. His suggestions are as practical as they are respectful to the teaching faculty. What above all, he goes on to say, should be given to the young priests is the love of works with the feeling of their necessity. "I would that, without holding excessively the minds of the young levites to theoretical speculation, without encouraging them to vague discussions on the merits or perils of democracy, they were set well in face with the reality; in face with that people whence they spring and which almost everywhere brushes past them indifferent to the priest's apostolic mission, ignorant of his soul and cloaking their own, often hostile and determined to mistrust, sometimes to hate; in face with their church—its doors opened wide, yet cold and empty, where a few women still come, but from which men, except perhaps on certain solemn occasions, keep afar as from a place that is strange or suspected; in face with those peasants who pass by without recognizing them and who suffer not only from poverty but from the torment with which the uncertainty of the morrow oppresses them; in face with the downtrodden who bear within them hidden sorrows, domestic sorrows, financial troubles, men whose just interests are often disdained by those who might help them, whose rights are disregarded, and whose lawful needs exploited by the politicians." And so on; the illustrious champion of the people and of the Church continues to paint with burning words the picture of his country's spiritual and material distress.

The picture is indeed a sad one. Nevertheless, there are *motifs d'espérer* so long as there are men like the Count de Mun working on the side of faith as well as of social reformation. The brochure, of less than a hundred pages, contains the author's articles from the *Figaro* (15 October-23 December, 1907). It is as encouragingly suggestive of remedies as it is vivid in its description of disorders. The keynote is—*des œuvres, encore des œuvres, et toujours des œuvres.* That the author is not simply a theoretical expounder of good works, but one who practises what he preaches, is abundantly proved—if such proof were needed—by his recent book *Ma Vocation Sociale.* The volume gives an account of the foundation of the associations of Catholic workingmen (1871-1875)—a social movement of which the author might justly say *cujus magna pars fui.* The story is most interestingly told, and reveals the enlightened zeal and large-hearted generosity of the other great Frenchmen—cleric and lay—who coöperated with the Count de Mun in the movement that has at least saved a large number of the French working-class from infidelity and anarchism.

Whatever may be the cause—or causes, for they are many—of the present obscuration of faith, dearth of great examples of splendid virtue is not amongst them: and it is not the least encouraging sign that those examples are not allowed to be hidden. It ought to be a confirmation of faith and an impulse to virile activity for any Catholic, especially any Catholic Frenchmen of to-day, to read the life of Louis Veuillot—"the soul of a great Christian," as the title of the recent biography puts it (*L'Ame d'un grand Chrétien: Esprit de Foi de Louis Veuillot, d'après sa correspondance.* Paris: P. Lethielleux.)

One should perhaps call it an autobiography rather than a biography, for the author (M. G. Cerceau) has let Veuillot's own letters tell the story of his life. And the life is the true life, the inner life, *l'homme intime* as the subtitle qualifies the *esprit de foi* of its subject. The inmost soul of the hero is laid bare in these letters—his conversion, his deep, tender piety, his most intimate communings with his family and friends, and not least his Christian fortitude under the cross; all these are revealed with a simplicity and transparency that make the reader relive the life of the writer.

Amongst the recent publications of the London Catholic Truth Society which the priest will find especially useful, is a little threepenny pamphlet, *Our Faith,* by Cecil Lylburn. Part I appeared some time since; Part II is now at hand. Its chapters on "Indulgences" and "Exclusive Salvation" are particularly good and sensible. Another of the Society's pamphlets (a penny in price), entitled *Holy Mass,* is a little treasure of doctrine and devotion. To say that it is from the pen of Mother Loyola means that it is solid, sane, bright, and practical.

Apropos of this subject it may be well to note here that the Byzantine

Liturgy—sometimes, though wrongly, called the Greek Mass—has been translated into English by Mr. Adrian Fortescue, the scholarly author of the volume on *The Orthodox Church* recently published by the C. T. S. The translation appears in a sixpenny pamphlet that bears the title *The Divine Liturgy of our Father amongst the Saints John Chrysostom.* It gives the entire liturgy — the rubrics as well as the prayers. Not the least advantage of becoming thus acquainted with the Greek rite is that it increases one's admiration for the dignity and simple majesty of the liturgy of Rome.

The C. T. S. publishes also another pamphlet by Mr. Fortescue, *Rome and Constantinople.* Probably nowhere else can one find within the space of twenty-three pages so clear and satisfactory a statement of the origin and growth of the Greek Schism.

The penny pamphlet, *Our Lady of Lourdes,* published recently by the same Society, is useful not only for its succinct history of the wonderful grotto, but likewise for the appendix, which gives a full account of one of the most remarkable cures effected at the shrine, that of Marie Borel (August, 1907). The account was prepared from the medical documents by Mrs. Bellamy Storer and appeared originally in the London *Tablet* (18 April, 1908), and subsequently in the Catholic press in this country. Appreciation of the apologetical value of the account—as those may remember who read it elsewhere—must be obtained, however, at the price of swallowing some rather unsavory anatomical descriptions.

The Studies in History, Economics, and Public Law, issued periodically by the Faculty of Political Science of Columbia University and published by Longmans & Green, are valuable as collections of data and suggestions toward theories leading not improbably to certain principles on the pertinent lines of inquiry. So much has been more than once emphasized in these pages. Amongst the recent additions to the series is a brochure of some ninety pages entitled *Consanguineous Marriages in the American Population,* by Mr. George Arner, Ph. D. While the writer does not claim to treat exhaustively or to offer a final solution of all the problems connected with marriage of kin, he brings together much statistical information that throws light upon the disputed points of the matter

---

The subject statistics suggests the mention of another number in the same volume of the general series (Vol. XXXI-1908) entitled *Adolphe Quetelet,* by Frank Hankins, Ph. D. Quetelet, an eminent Belgian scientist, was born at Ghent in 1796, and died at Brussels in 1874. His works, which are very numerous, deal mostly with physics, mathematics, and statistics. One of them, a popular treatise on astronomy (*Traité populaire d'Astronomie.* Paris, 1827), was translated into several languages, and Houzeau writes of it as "of almost epoch-making importance for the spread of the knowledge of astronomy." To this high praise Mr.

Hankins adds the interesting bit of information that "the book attained the distinction of being placed on the *Index librorum prohibitorum* by the Catholic Church," a fact, he animadverts, "which hastened and augmented its wide influence". It would be hard to tell just where Mr. Hankins got this interesting item—not the animadversion, the origin of which is patent enough; but the Church's placing on the *Index* Quetelet's Popular Astronomy. The present writer has before him the *Index* published by the *Propaganda* press (Rome), *jussu Leonis XIII in quo omnes libri ab Apostolica Sede usque ad an. 1880 proscripti recensentur;* and certainly Quetelet's name does not appear therein. Neither is it mentioned in any subsequent or antecedent edition of the *Index* which the reviewer has been able to find. Possibly Mr. Hankins quotes from some special edition of his own. Apart from this not very important item, however, the author gives a most engaging sketch of Quetelet's life and his work and influence as a statistician.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

THE CATECHISM IN EXAMPLES. By the Rev. D. Chisholm, Priest of the Diocese of Aberdeen. Second Edition. In Five Volumes; Vol. I—Faith: the Creed, pp. xxiv-438; Vol. II—Hope: Prayer, pp. xv-439. New York, Cincinnati, Chicago: Benziger Brothers; London: R. & T. Washbourne. 1908.

COMMENTARIUS IN DECRETUM "NE TEMERE," de Sponsalibus et Matrimonio. Accedunt Casus Practici. Ludovicus Wouters, C. SS. R., Theologiae moralis et pastoralis professor. Amstelodami apud C. L. Van Langenhuysen. 1909. Pp. 64.

THE MEANING OF THE MASS. Adapted to the Doctrinal, Moral, and Historical Explanations of the Holy Mass. By the Rev. M. J. Griffith, D. D. New York, Philadelphia: P. J. Kenedy & Sons. 1908. Pp. 248.

EHREBUNGEN DES GEISTES ZU GOTT. Betrachtungspunkte über das Leben unseres Herrn Jesu Christi, verfasst von P. Ludwig Lercher, S.J. (Aszetische Bibliothek.) Festgabe zum funfzigjährigen Jubiläum des theologischen Konvikts der Gesellschaft Jesu in Innsbruck. Mit oberhirtl. Druckgenehmigung und Erlaubnis der Ordensobern. 5 Band. New York, Cincinnati, Regensburg, Rom: Fr. Pustet & Co. 1908. Pp. Vol. I, 384; Vol. II, 358; Vol. III, 360; Vol. IV, 447; Vol. V, 392. Price, $5.00 per set.

PHILOSOPHY.

DIEU ET SCIENCE. Par J. de la Perrière. 2 vol. Lyon, Paris: Emmanuel Vitte. 1909. Pp. xii-314 and 369. Prix, 7 fr.

DU CONNU A L'INCONNU. Simple Catéchisme. Par l'auteur du Catéchisme Expliqué sans Maître. Paris: P. Lethielleux. 1908. Pp. 92. Prix, 0.30 fr.

HISTORY.

HISTORY OF DON BOSCO'S EARLY APOSTOLATE. (Declared Venerable, 23 July, 1907.) A translation from the work of G. Bonetti, S.C. With a preface by His Grace the Archbishop of Westminster. London: The Salesian Press, Surrey Lane, Battersea, S. W. 1908. Pp. 473.

LE CATHOLICISME EN ANGLETERRE AU XIXe SIECLE. Par Thureau-Dangin de l'Académie Française. Conférences faites à l'Institut Catholique de Paris. Paris: Bloud & Cie. 1909. Pp. 256. Prix, 3 fr. 50.

UNE SEMAINE A LONDRES. Impressions d'un Congressiste. Par le Chanoine A. Morigny. Paris: Emmanuel Vitte. 1909. Pp. 239. Prix, 2 fr. 50.

L'ÉGLISE DE FRANCE DEVANT LE GOUVERNEMENT ET LA DÉMOCRATIE. Par Paul Barbier. (*Études Contemporaines*—3). Paris: P. Lethielleux. Pp. 119. Prix, 60 centimes.

LA CRISE INTIME DE L'ÉGLISE DE FRANCE. Les Prêtres Démocrates, le Sillon, les Hypocritiques. Par Paul Barbier. (*Études Contemporaines*—4.) Paris: P. Lethielleux. 1907. Pp. 120. Prix, 60 c.

THE PREACHERS' PROTESTS AGAINST PRESIDENT ROOSEVELT'S DENUNCIATION OF RELIGIOUS BIGOTRY IN POLITICS. A Lecture by the Very Rev. D. I. McDermott. Philadelphia: Peter Reilly. Pp. 31. Price, $0.10.

CARDINAL WILLIAM ALLEN, FOUNDER OF THE SEMINARIES. By Dom Bede Camm, O.S.B. of Erdington Abbey. (St. Nicholas Series.) New York, Cincinnati, Chicago: Benziger Brothers. 1908. Pp. 194. Price, $0.80.

UNE ANGLAISE CONVERTIE. Par le Père H. d'Arras. I. "Ma Conversion", récit autobiographique, par Madame d'Arras. II. Notes, Souvenirs, Correspondance. Introduction par la Comtesse R. de Courson. (*Apologétique Vivante*—3.) Paris: Gabriel Beauchesne & Cie. 1909. Pp. xvi-213. Prix, 2 fr.

LA RELIGION DES PRIMITIFS. Par Mgr. A. Le Roy, Evêque d'Alinda, Supérieur général des Pères du Saint-Esprit. (*Études sur l'Histoire des Religions*—1.) Paris: Gabriel Beauchesne & Cie. 1909. Pp. 511. Prix, 4 fr.

LE CÉLEBRE MIRACLE DE SAINT JANVIER A NAPLES ET A POUZZOLES. Examiné au double point de vue historique et scientifique, avec une Introduction sur le Miracle en gènéral. Par Léon Cavène, Professeur au Collège de Cette. Ouvrage honoré d'une lettre d'approbation de S. G. Mgr. de Cabrières, évêque de Montpellier. Illustré de 35 gravures dont plusieurs figurent les principales phases du miracle. Paris: Gabriel Beauchesne & Cie. 1909. Pp. xvi-353. Prix, 5 fr.

MISCELLANEOUS.

HIGH SCHOOL COURSE IN LATIN COMPOSITION. By Charles McCoy Baker and Alexander James Inglis, both of Horace Mann High School, Teachers College. New York, London, Bombay: The Macmillan Co. 1909. Pp. 464. Price, $1.00 net.

MADGE MAKE-THE-BEST-OF-IT. (The Saint Nicholas Series.) By M. E. Francis (Mrs. Francis Blundell), author of "In a North Country Village" etc. New York, Cincinnati, Chicago: Benziger Brothers. 1908. Pp. 175. Price, $0.80.

PEACE AND HAPPINESS. By the Right Hon. Lord Avebury, P.C. New York, London, Bombay: The Macmillan Co. 1909. Pp. 386. Price, $1.50 net.

DOMINICAN YEAR BOOK FOR 1909. Published by the Dominican Fathers of the Province of St. Joseph. Somerset, Ohio: The Rosary Press. Pp. 110.

THE NEW SCHOLAR AT ST. ANNE'S. By Marion J. Brunowe, author of *The Madcap Set at St. Anne's*, etc. New York, Cincinnati, Chicago: Benziger Brothers. 1909. Pp. 177. Price, $0.85.

THE PRINCESS OF GAN-SAR, MARY MAGDALEN. By the Rev. Andrew Klarmann. New York, Cincinnati, Ratisbon, Rome: Fr. Pustet & Co. 1909. Fourth edition. Pp. 422.